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THE CRAFTSMAN

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BURIED ALIVE.

A MASONIC INCIDENT.

My case is not without precedent. Others have been *buried alive before me*, and by good fortune, exhibited evidences of consciousness in time to secure a rescue.

But I presume that I am the first Freemason ever subjected to this discipline. Will the readers of the *Keystone* listen to my story?

My health from my boyhood had been feeble. I am not scholar enough to describe or even name my peculiar ailment; but I was always hard to wake from sleep, sometimes had fainting fits, suffered much from swimming in the head, and the like. I became a Mason at the age of twenty-four, and found the association, in all respects, pleasing and useful. The Lodge worked carefully and well. No erring Brother stood a chance of being overlooked until his sin grew chronic within him. We had no disreputable Brethren among us. Yet we were social, and had *high jinks* whenever the Craft was "called from labor to refreshment." We sung the Masonic songs well and freely. Twice a year a bounteous banquet was spread, which, with the attendant *joyabilities*, was always anticipated by the members with rare relish. In brief, ours was more than an ordinary Lodge.

One afternoon I had gone into the woods to select a piece of timber for a particular work—I am a waggon-maker by trade—and finding a suitable tree, began to cut it down. While doing so a large snake came suddenly out from a hollow place near the ground and passed directly between my feet. I always had an antipathy to snakes, and the suddenness of its appearance threw me into a fit. I fell backward to the ground as if dead. The wood-chopper who was with me took me on his shoulder—I am a very light weight—and carried me directly to my boarding-house, summoning a physician, whose office we passed, to wait upon him.

All efforts to resuscitate me however, failed. Applications of all sorts, even the most pungent vivisections, the hot bath, electricity itself, was tried upon me; but my appearance was that of a dead man, and, at last, the medical practitioner declared that "life was extinct."

It was about this time that my dormant senses returned to me, at least, I cannot remember with distinctness anything which occurred before I heard—and, oh! how distinctly, the voice fell upon my ears—"He is dead." Some one remarking upon my florid appearance and the warmth of my flesh, I heard the doctor explain, with quite a display of erudition, that "such phenomena were not rare in persons of my peculiar temperament; but these were not appearances of vitality." He advised, however, that no steps should be taken for my burial until the plainest evidences of death were apparent. Then I heard the doctor leave the room, and the conversation of the two or three persons around me, expressing surprise (no one gave utterance to grief) at my sudden death. Then my body was laid out in the usual manner, but with what I thought to be unnecessary coarseness and indelicacy, and as I was left alone, nude and alone, in a dark room.

All this time, I confess, my feelings were rather of a ludicrous nature, mingled with some indignation, then of fear. I felt so confident of reviving in a few hours that the

thought of how droll would be the scene at my unexpected resuscitation was uppermost in my mind. I had that indistinct preception of passing objects common to a state of *coma*, yet could concentrate my ideas upon a single point with considerable force. The lines

"Solemn strikes the funeral chime,"

rang in my mind. The job on which I had been engaged occupied much of my thoughts, and I computed over and over the measurement of the timber upon which I was reflecting at the moment of my attack.

The night passed rapidly enough, and daylight seemed as plain to me, through my closed eye-lids, as on any other occasion. Then I became a silent witness of a scene never to be eradicated from my memory.

A delegation from the Lodge came to the room, and, for a considerable period, stood around me in consultation. Their words were tender and sympathetic. They had telegraphed, as I learned, to my widowed mother, and the funeral would proceed as soon as she arrived. At a called meeting, the evening before, they had assumed all the expenses of my interment, together with those for a monument, which they had already ordered. They had adopted eulogistic resolutions in my honor. They had, in brief, taken prompt steps to assure my mother, my friends, and the entire community, of their respect for my memory.

Now I was laid in the coffin, and my body removed to the Masonic Hall, where a guard of Brethren was detailed to stand watch over me through the second night. It must have been one or two o'clock in the morning that a final consultation was held over my body to decide the solemn question of death. The ruddy appearance of my skin and the high temperature of my flesh, before adverted to, had excited much surprise, and no less than four physicians, together with the coroner, several experienced undertakers, and others, stood around me to settle the question.

And now, for the first time, I began to feel some alarm. The reader will, of course, understand that my mind was not in a logical condition. In truth, it must have been in a very feeble state of action, so much so, that I had not previously contemplated the possibility of premature burial, nor realized the horrible condition in which I was placed. But as one after the other tests failed, when acrid substances put under my eyelids, and sharp instruments penetrating my nerves, and charges of galvanism, throwing my muscles into spasms, failed to elicit a single evidence of real life; when I heard the coroner and the undertakers one and all declare me dead as *Julius Caesar*—in fact, when the last of the experts ceased his experiments, and retired from the Lodge room, a horrible fear began to come over me, to which language is inadequate to give expression, a fear which continued, but with ever increasing intenseness, until the end of the chapter.

My life was saved by the fortuitous circumstances of a railroad accident, which prevented the arrival of my mother. This necessitated the placing my body in a vault, that upon her coming she might once more look upon my face, before my remains were finally interred. In all other respects the funeral services proceeded as though I was placed in mother earth. The beautiful Masonic services were performed in opening a Funeral Lodge, my coffin lying near the altar in the centre. The appointment of a Marshal, his orderly arrangements for a procession, the beautiful prayer of the Chaplain, the selection of pall bearers—how well I understood these details! Every word of the Master's eulogy fell upon my ear, and I followed him, mentally, line for line, as he recited that funeral poem, commencing

"Dead, but where now," etc,

It would be spinning out this subject unnecessarily to describe the procession and the proceedings at the church and receiving vault. Suffice that all things were done with exceeding gravity and decorum. My body was taken first to the Methodist Church, where the funeral discourse was given, in which my character was tenderly reviewed; then to the graveyard, where I was deposited, as I have said, in one of the vaults, fortunately open to the air. At the suggestion of one of those who had retained a lurking skepticism as to the fact of my death, the lid of the coffin immediately above my face was slightly loosened, to which circumstances I probably owe my life. The horrors of that night why should I relate? Consciousness fully returned. One by one of my muscles yielded to my agonized will, and I moved my feet and hands, and opened my eyelids; I screamed aloud. More than once I must have fainted, and recovered. And when my mother, tottering into that horrible receptacle of the dead, came to look upon my face, it was bathed with a calm perspiration, the eyes were open, and an expression of horror overspread it which was too much for her affectionate heart. She fell upon my coffin senseless, and was long in being revived.

I need not say that no time was lost in releasing me from my confined situation, and restoring me by the aid of hot baths and tenderest care to strength. A handsome sum

of money was made up, by which I was enabled to travel several months in the company of my mother, and until the horrible impressions of that premature interment faded from my mind.—*Keystone.*

CAN A MAN BE A CHRISTIAN AND BELONG TO ANOTHER SOCIETY?

BY BRO. GEO. FRANK GOULEY.

In propounding this question we ask to be understood as taking the creed of the Roman Church as the definition of Christianity for the purpose we have now in view, for the reason that it claims to be the Mother Church, within whose realm is included all the true and essential dogmas of the Christian religion.

Whether this claim be true or not, it is not our purpose or province to discuss in a masonic journal, as that is a question for different churches to settle between themselves, but as our ancient Fraternity has been systematically attacked by several denominations as being anti-christian and therefore to be crushed out, we are now driven to defend ourselves by an honest and just comparison between our Institution and the christian church alluded to, and we wish to say at the very outset, that in mentioning the terms church, or christianity, we have reference only to the Roman hierarchy, unless otherwise called by name.

That church began its crusade against Freemasonry early in the 14th century, and by a close analysis of the reasons which first brought it out against us, we find that it arose from the fact that christians who belonged to masonic lodges were brought daily into fraternal contact with men of other religions, and that in the lodge, in order to preserve peace and harmony, all religious questions were ignored, and no particular dogma was taught. The church apprehending that the permission allowed its members to mingle with other so-called christians and to recognize them as such was nothing less than the recognition of heresy, determined to put a stop to it by crushing the lodge unless it could prevent its own members from attending. The latter course was adopted, but not being entirely successful the full powers of damnation possessed by the church were brought into requisition, as it was claimed by the Roman bishop that whatever he damned on earth was damned in heaven, and whatever he loosed on earth, was loosed in heaven, so the church blazed away with one bull after another, without, however, effecting any particular result beyond scaring its own feeble minded members from becoming Freemasons, and thereby cutting them off from all the light and knowledge of a generous and liberal train of thought. This, however, was a great deal gained, for each ray of light let into the dark sink of bigotry was like an arrow to the heart of the bishop.

Clement the XII, in 1738, on the 28th of April, said :

"We have learned that several societies, vulgarly called Freemasons, each day make new progress, in which association men of all sects, affecting an appearance of natural honesty, array themselves together in an impenetrable pact."

Here was the great trouble in the mind of that priest, viz.: that "all sects" could come together in the compact of BROTHERS. This was too much for his christianity, hence Pius the IX, the present presiding priest at Rome, in exhorting his faithful followers, says of Clement's article :

"He proscribed their meetings under whatever names they might be held, and he ordered all and each of the faithful to absent themselves from everything done by these societies under pain of incurring excommunication."

He also says :

"Benoit XIV, his (Clement's) successor, repeated and developed this command in his encyclical letter of 13th of May, 1751, by which he confirmed the decrees and penalties proclaimed by his predecessor."

Within the lodge and upon the altar lay the Holy Bible open for every member to read, and in it could not be found a law for the adoration of the Virgin and of saints; no power of a priest to absolve crimes and sins for a financial consideration; no power of the Roman bishops to depose kings and rulers, and to collect tithes from an over-taxed people to keep up church establishments in which revelled debauchery and licentiousness in the name of religion, hence the lodge must shut the Bible or shut its doors against the faithful. Every device capable of production by mortal man, was invented to get the lodge to refuse admittance to members of the church, but in vain, those who were intelligent enough let the priest hurl away his anathemas, then Pius IX tried on the doge of great mercy in his epistle to the Bishop of Olinda, saying :

"We, however, considering that these criminal sects unveil their mysteries only to those who by their impiety appear ready to accept them, exacting from these adepts a solemn oath by which they swear never to make known, at any time or in any case,

to men not belonging to the Society, anything connected with it, and not to communicate to the members of inferior grades that which is reserved to the superior grades ; considering that in every case they cover themselves with the evil of benevolence and of mutual aid, and that the imprudent and the inexperienced are easily deceived by these appearances of a feigned honesty, we consent that you may show mercy to these prodigal children of whom you deplore the loss, in order that, attracted by this kindness, they may renounce their wicked vows and return to the church, their mother, from which they are separated."

The priest at Rome having found out that the Brazilian members of the church had become cognizant of the fact, that his mercies and his curses were of about equal force, and that neither amounted to a row of pins, and that they would not likely give up a philosophy of good works, pure morality and genuine charity, at once, for the mere sake of an apostolic benediction which does not mean any more than an hearty "farewell," he thought he would not proclaim instantaneous death, for fear the lightning would not strike just at the place and produce just the result he intended, but would set off his tin thunder with a slow match, and added :

"Knowing that we are the Vicar of Him who came to call, not the just, but sinners, we follow the footsteps of our predecessor, Leo XII, and we suspend for the space of a whole year after the present letter shall be made known, the reservation of the censures which have been incurred by those enrolled in these societies, and we consent that they may be absolved from these censures by any confessor approved by the ordinances of the place where they live."

Now this year was up last June, and instead of the Craft who belong to the church there, coming to the "approved confessor" and crying, "what must I do to be saved?" they have simply told the church to mind its own business and they would attend to theirs. They would go to church just whenever they pleased, and partake of its services under the supreme laws and protection of the Empire of Brazil. In defiance of this assumption of one man, like unto themselves, they have exercised the God-given qualities of free manhood and are more numerous to-day, by a hundred-fold, than they were when the apostolic war against them began. Pius, however, having some doubt about the availability of this restrained mercy, and that in all probability they might "laugh in their sleeves," hangs a sword over their heads as follows :

"And if this remedy of clemency can neither remove the guilt from their fatal purpose nor withdraw them from their crime, it is our will that after the space of a year has passed the reserved censures shall immediately come into force—censures which in virtue of our apostolic authority, we confirm, declaring expressly that without exception the adepts of these societies shall not be exempt from the aforesaid spiritual penalties, whether by any pretext of good faith which they may allege, or by the appearance of intrinsic probity which these societies may offer, and consequently every one who adheres to these societies shall incur the peril of ETERNAL DAMNATION."

So it will be seen, that neither the profession, the appearance or the intrinsic and actual merit of Freemasonry shall save their members from eternal damnation ; well, if that is the case, then our South American and other brethren have come to the conclusion to let it be so, preferring rather to go to hell with a crowd of loving brethren, covered with good works, than to stand the chance of going to a heaven picked out by our lately expelled brother, Pius IX, which probably will be filled with a crowd of bigots like himself. He slings damnation around from one end of the Earth to the other with as much ease and indifference as a boy throws sand over a hedge. Distance is nothing to him, for he skips between Earth and Heaven and tells the Almighty who to damn and who to bless, just as he would talk to a hired man, and just as though the Almighty would not obey orders and damn the church societies there who are in sympathy with the Freemasons, he says :

"Moreover, we give you full power to proceed according to the severities of canon law against those religious confraternities which have so shamefully vitiated their character by this impiety, to totally dissolve them, and to establish others which will respond by the nature of their institutions."

Those "religious confraternities" not being a part of the handiwork of God, we suppose Pius thought he had better settle their hash with a dose of "canon law,"—a law that partakes a good deal of the nature of gum elastic—it can be made as mild as a reproof in the United States and as severe as an inquisition in Spain, and in Brazil it can only amount to withdrawing the apostolic charter by which they meet, for the law of the Empire steps in and covers them from personal torture.

After disposing of his own secret societies who had rebelled, he turns again to the Freemasons, and after sending them all to "eternal damnation," "without the benefit of the clergy," he thinks it would look well on paper to let the Almighty have a hand in the matter, so he winds up by saying :

"May it please God that the consideration of the perversity of these societies into

which so many men honored by the name of Christians have not been afraid to enter, that the thought of the anathemas so often fulminated against them by the Church, and that the knowledge of the clemency of the Holy See for these erring ones, arriving by means of the present letter to those who have been seduced, may recall them to the way of safety, prevent the ruin of so many souls, and obviate the necessity of our employing severity."

We are right glad that the old priest did give us a chance at the mercy of God, for all Freemasons believe in Him and have faith in His justice and goodness, and are perfectly willing to let the whole matter rest in His hands. It was well that our late brother, Mastai Ferretti, now pope, put in that clause, "so often fulminated against them by the church," for after so many centuries of church curses he must begin to realize that our Heavenly Father is not so much opposed to us as he would like Him to be, and that it would not be bad policy to pay Him some deference. We have given sufficient to show that the church we have alluded to emphatically forbids its members from becoming Freemasons, not simply because we are a secret society, for they have hundreds of them within the church, and there is no more secret institution in the world than the Order of the Jesuits, but chiefly because it is liberal and non-sectarian. It will not preach and enforce its dogmas, nor will it allow the church to dictate the character and name of its religion. The true element of strength for the priesthood is ignorance and bigotry in the church, and to have only a membership who with a blind and unreasoning faith will obey all orders and justify all means to reach a victorious end.

General education and enlightenment are an enemy of the church, hence the system of public schools which teaches a child to read something besides a catechism is looked upon as heresy, and the public schools of Europe and America are to-day under the ban of the pope as the head of the church.

On the other hand Freemasonry stands out as a beacon light in the wild ocean of fanaticism, calm and immovable, bidding defiance to the storm, and offering a shelter to all, irrespective of their personal beliefs. Freemasonry is tolerant and conservative. It interferes with none and allows none to interfere with it. It collects and distributes its own charities and teaches its own philosophy of morals for the improvement of mankind in its own way, regardless of the dictation of any class of men.

Is it pure and true christianity which prohibits its members from becoming Freemasons?

Is it an intelligent and exalted christianity which prohibits its members from belonging to any mutual society of relief and love?

Is it Christ-like to curse and send to "eternal damnation" all those of His church who see proper to associate with christians of various denominations and call each other "brethren"?

Is it christian to shut off from church relief poor widows and helpless orphans simply because their protectors once belonged to a band of brothers who work and toil in the noble cause of charity in the name of Freemasonry?

Is it doing Christ's service to follow a corpse to the very edge of the grave and curse it, and forever curse the very ground it lies in, simply because the man was once a Mason?

Is it honest christianity to accept week after week, month after month and year after year, the hospitality and regular contributions of Freemasons for charitable purposes, and then send them to hell when dead?

Is it like Christ, who ate with publicans and sinners, to deny the most consistent members of the church the privileges of the supper, simply because they belong to a benevolent society outside of the church?

In brief—is it like Christ to be intolerant, to be unforgiving—to be self-conceited; to be proud of a brief clerical office; to assume the powers of God; to pretend to make the laws of Heaven; to interfere with affairs of state; to sow discord in families; to proscribe the private rights of man; to hurl countless millions of souls to eternal hell for mere opinion's sake?

If it is, then we grant that the old priest at Rome is right and that he has many imitators and followers, but if he is right, then the Bible life of Christ was a mistake and no wonder the Masonic lodge is cursed for having installed that Book as the "Great Light" in Masonry. We have thus given prominence to this question, because some fanatical priests of various sects have begun a crusade against us, and we wish to draw the attention of our Christian Masons too look after what kind of leaders they are following. Nine times out of ten, whenever you hear your preacher making a tirade against a peaceful, moral and charitable institution like Freemasonry, you can rest assured that he is either a jesuit in disguise or else does not know the first principles of what he is talking about, and therefore is not worth his wages.

A NEW, beautiful, and elegantly furnished Masonic Hall, at South Bend, Indiana, was dedicated on the 24th of June last.

MASONIC POWER.

THAT the Institution of Masonry is one of great influence will readily be admitted by all who are acquainted with its mystic organization; but it is not, as some suppose, an Institution of sinister power, for though it doubtless benefits many of its members in their business interests, this is not its special purpose. Many men who are not Masons, as the world knows, do just as well in the fortunes of trade and business as any that are Masons, and therefore it should not be alleged that Masons support one another in business and in pursuit of office and place, for it would not be true. Indeed we should be glad to see more mutual support in business among the Craft than generally obtains in those days, and it would give a much brighter reflection upon the practical workings of the Order than we now see.

To be sustained in either his business or office a Mason must be something else than a mere member of the Craft. If he is a true man, imbued with the spirit and principles of Masonry, he will be found right in any position, and he may hope for success in any calling or undertaking. In Masonry, as it is in other institutions, the spirit and manners and principles of the man give him success much more than any nominal relationship ever can do.

The power of Masonry, where it has any, is chiefly found in its fraternities and charities, and these many never experience, because they so act as to ask no favors of any one. They are Masons because they love the principles and philosophic teachings of the Order. They have seen something of its work, and they have joined the association because they believed that the organization is one of Brotherly Love, Relief, and Truth. All such connections as these show its great moral power, as well as its distinguished relative worth.

As an Institution of *patronage*, we believe the Masonic is not even as good as many others, for anything like clannishness or partiality or especial patronage, except for cause, is contrary to the spirit and general teachings of the mystic circle.

Masonry loves to show its power, especially in grand humanities and in free and generous fraternities, where liberality of sentiment is intelligently tolerated, and where none is made a favorite at the expense of the many. Intelligent qualifications, of course, give prominence in any association, and so it often is in Masonry, and yet at the same time personal ambition and sinister aspiration are considered at all times out of order.

As an organization of moral power it perhaps stands unequalled, for its obligated intelligence is more binding and of stronger influence upon the general actions of life than those of any other society with which we are acquainted.

This power no doubt makes many better men and better citizens than they would have been if they had never become Masons. Yet we yield the point that true and honorable men anywhere are as good as any Masons, though they never belonged to the Fraternity. The Mason may probably understand more of the theory of fraternity and charity, and yet he may not excel his outside brother in any of life's higher nobilities. It will therefore be seen that some men are good Masons in spirit and principle and honor who never were Masons, while others have utterly failed to become Masons though they have taken all the degrees.

The seed sown by the mystic Fraternity can only germinate and grow in good soil, and this may be given as the reason of that Masonic defectiveness we sometimes see, and which at times reflects such great dishonor upon the Fraternity itself. Making no pretensions to civil power or government, or any attempts at theological or religious dictation, it quietly takes its position in society, and goes on in its work without any boastings or display, or ever asking for a word of praise from any class of men, whether they are in power or out of it.

As harmless to the outside world as the child at the breast of its mother, and ruled by the law of non-interference in regard to all other organizations and associations, its operations are quiet and peaceful and its history therefore is one of "peace on earth and good will to man."

It makes no litigations, creates no discords, sheds no blood, makes no widows, and knows nothing of orphanage, except in its sympathies and charities.

It never proscribes, because it has no faith in proscription as a theory of reform or of human government. Its liberality of sentiment is the measure of its charities, and wherever it fixes its empire it is only to stay while it has its supporters, and where it is not wanted it retires with becoming grace and without a single murmur.

Men and organizations of different kinds have for ages been waging war against its very existence without even knowing the alphabet of its genius or the power of its name. What it is, they have often tried to divine without a single success, and all their efforts to destroy it have been equally abortive. Its very being has continued to

be a mystery, while its solemn tread through the nations has astonished the whole world of Propagandists of every faith and order.

It has no permanent investment fund to live on, and it sends out no missionaries to make proselytes or to extend its dominions. It claims no territory of earth as the boundary of its rule, and it asks no patronage at the hands of any church or State. Its very existence indeed is *sui generis*, while its conservative system of operations never interferes with either the rights or privileges of any other organization, whether civil, religious or fraternal.

It ignores dogmatisms, laughs at all persecutions, and pities the brainless folly of all enemies, as it well knows that the wildest storms may howl around it, and the fiercest thunders roll above it, without even harming a fibre of its mantle or staining the integrity of its organic character, and therefore it makes no defence even when the mightiest come against it. Its own Lodge rooms is its favorite retreat, for there it can go in safety when the world turns against it.

Governments have been its foes, and the oldest Church on earth to this day is its enemy, and the old mother of all is imitated by a number of her spawns in the same sort of bigoted vindictiveness. Still the Institution of Masonry lives and flourishes in spite of them all. What they are Masonry does not desire to be, for if she once yielded to *their spirit* the genius of Masonry would hie from the earth like an insulted angel, and we should hear of it no more for ever.

Masonic power, like its genius, lives in the atmosphere of a charitable intelligence. It cannot breathe anywhere else, for it is a child of the higher humanities, and drinks only of pure crystal streams. Its temples, lit up by the *lights* of intelligence, humanity and charity, have kindled a sanctified glory over the world, and given to the benevolent of all classes examples which they cannot ignore without destroying their own prestige and inflicting upon themselves the pitiful contempt of the intelligent, the sympathetic and the noble. So mote it be.—*H. in Masonic Advocate.*

MASONRY AND CITIZENSHIP.

It has been well said by a thoughtful writer, that some of the noblest impulses of our nature may be inspired by seemingly inadequate motive forces. The soldier will die for the honor of the two figures which indicate the number of his regiment; a fanatic will submit to persecution, and even martyrdom, for the sake of some half truth which has vividly impressed his imagination; and even the Atheist, whose godless creed, like the icy temperature of the Arctic circle seems utterly unfavorable to the growth of the nobler passions, will sometimes astonish us by the dignity and the persistence with which he presses upon our notice his poor schemes for the regeneration of mankind. He who has a noble creed, and is impressed with deep convictions, has small excuse for the display of the selfish side of humanity. The world is not yet so far advanced, either in civilization or refinement, that it can afford to permit any member of the human family to play the part of the Lotus Eater. While wrong, injustice, and poverty remain in our midst, we, who care for the future of humanity, are morally constrained to do our best to advance the great interests of our race. The mere duties of citizenship, for example, entail much more onerous responsibilities than most of us imagine. Society has moral as well as legal claims upon the individual, and he who merely pays his poor rate, or serves on a jury, can scarcely claim to have fulfilled all the obligations of social life. He is compelled to contribute in the one case, and to give his time to the consideration of questions of fact in the other, and no well-regulated mind will, for a moment, think that with the due performance of functions such as these the duty of the citizen is at an end. Religion, in many cases, supplies the motive force which compels attention to the higher moral obligations of life. But this great force, immensely valuable as it is when well regulated, is often marred and narrowed by the poor dogmas of contending sectaries. The Christian citizen of the world, whose feeling of Brotherhood embraces all mankind, is no doubt a very agreeable person, but not unfrequently he permits his noble creed to remain a mere theory. Brotherhood in its true sense, is often with him indissolubly united with the church, and although he persuades himself that he cares as much for a Theist or a Buddhist as he does for the members of his own communion, in practice his brotherly feelings are sadly hampered by his prejudices. The mystic tie, which binds Masons together in fraternal bonds, knows no such limits as these. The Mason is not merely a brother to all those, of whatever creed or color, who have passed the portals of the Masonic Temple, but the ethics of the Craft teach him a morality which for breadth and grandeur cannot be surpassed by any system of merely human origin. He is a citizen of the world by virtue of his "calling and election," if we may venture for once to give secular meaning to the technical language of Theology. He is a good subject of the State, a

good neighbor and a good husband and father. He learns to understand something of the complicated nature of human associations, and, while clinging with tenacity to the doctrine of self-help, he is yet alive to the divine grandeur of the morality which teaches us to help each other. Charity, happily, is in some measure a noble contagion. Many a man who has lived wholly for himself, who has glorified in the character of the Sybarite, has felt the emotions of pity and mercy awakened powerfully within him by the example and teaching of his lodge. He enters a new world, and learns, for the first time perhaps, that "it is more blessed to give than to receive." He realizes that thousands of helpless creatures are dependent upon the charity of their fellow mortals for bread, and the divine sentiment of pity, newly awakened in his breast, makes him a practical follower of Him who made mercy the corner stone of religion.

But it is not alone as a dispenser of charity that the citizenship of a Mason receives its fullest development. We do not forget that to give with discrimination requires wisdom, that relief, to be effectual, must never degrade or pauperize the recipient. A man may fling his gold broadcast, and do harm; indiscriminate almsgiving has ere now, had the effect of pauperizing whole communities, and it is at least satisfactory to know that Masonic charity, given, as it is, with caution and discretion, has never yet brought evil in its train. It, however, requires little or no worldly wisdom to perform those citizen duties aright which lie at the base of society. The good Mason is pre-eminently a truthful man. The rigid lessons of the Lodge, which are illustrated by the noblest symbolism derived from the study of scientific truth, are forever before his eyes. The mathematician is not necessarily a moral man, but he who has learned to illustrate moral truth by its scientific equivalents, derived from a study of material verities, is apt to realize vividly the enormous practical value of integrity. The teaching of moral and religious truths by the aid of symbols has never been entirely abandoned by Christians, and in that great branch of the Church which is so bitterly opposed to Masonry and its claims, symbolic illustration has been carried to an extreme point. As Masons, we realize the wondrous bearing of constructive truth upon the moral world. The Arch, the Circle and the Square suggest ideas which rarely occur to a mind untrained in the principles of the Craft; and our great progenitors so fully understood the symbolism of Masonry that they have made the Gothic cathedrals, which were erected by their hands, teachers for all times of the noblest ideas to those who understand the language in which these stone sermons are written. The Divine Architect has conspicuously marked his handiwork with the proofs of his own integrity. Whatever we may say of the "unstable" winds, the meteorologist knows that the currents of the air obey the most exact and unerring laws. Human skill and science have been exhausted in the effort to make the chronometer afford some truthful approximation of the flight of time. At best it is an imperfect instrument, and is useless to the mariner until it has been rated, and its errors calculated; but who ever knew any one of the vast orbs which roll in the immensity of space, to be one instant behind its time? The astronomer knows that he has but to direct his telescope to the proper quarter of the heavens to find a planet whose orbit is too vast for the human intellect to grasp. It had reached that portion of its vast circuit in regular periodic time, ages before man appeared on the globe, and it will probably keep its allotted course, with the same unerring regularity, when life has ceased to exist on this tiny sphere. To a Mason, these sublime facts of physical science are deeply impressive. He does not forget that truth is the sum of the complex laws which bind the universe into one harmonious whole, nor does he fail to remember that physical truth is allied to the moral forces which unite mankind in one great fraternity. The law of mind is, indeed, from its very nature, more difficult to comprehend than any of the great physical truths which attract the intellect of man. But if we cannot track or circumscribe the limits of thought, if the moral world be in itself too vast to grasp as a whole, we do not forget that the practical duties of life are clearly defined to all who care to observe them.—*Freemason's Chronicle.*

KNOWLEDGE IS POWER.

FEW will care to dispute this pithy saying of Lord Bacon. Man has the capacity for study and the acquirement of knowledge, and only as he is faithful to use his reasoning powers and the means of mental acquisition, does his life take on its noblest character and its largest influence. Philosophical attainments, the wisdom of the world of such varied order, knowledge however denominated, will always be sought after and delved for by earnest souls, who know full well that this is the way to give life its grandest enjoyment of might and energy.

Masonry makes express recognition of this law. It puts no bars nor limitations on human thought, but on the contrary gives encouragement to the mental faculties to range far and wide in their search after truth, and to gather wisdom from every source.

In one of the degrees especial stress is laid on the duty of improving the mind, and storing it with the fruits of general knowledge. The study of the arts and sciences is recommended, together with such investigation into the laws of nature, and attention to the wisdom brought to light by the labors and researches of great minds, as will have a tendency both to enlarge the scope of thought and impart a true enlightenment to the soul.

Masonry desires a membership that shall be disposed to much active thought, that shall be anxious to quaff deeply of the fountains of wisdom and truth. It knows that its strength will be the greater when the Craftsmen all wear the stamp of intelligence, and give evidence of large acquisitions gathered from every department of knowledge.

But Masonry has a knowledge peculiarly its own to be studied and treasured up. A man may be called a Mason and have membership in the Fraternity after two or three half hours of ceremonial experience, and when he has been put in possession of certain signs and pass-words. But he is only a Mason *in name* if he pauses and rests content with the acquirement of this much of ceremony and formal practice. He wants the key to the significance of everything he has witnessed. He needs to realize the fact that Masonry as an art and a science makes large demands on the thought, and amply repays the most careful investigation. He is to consider that the wonderful symbolism by which it seeks to illustrate its truths and principles can only be understood by giving close and unwearied attention thereto. Then he is to remember that Masonry has both a history and a literature of its own, and that ignorance here is wholly inexcusable. As it exists to-day, making it self felt all over the globe, unfolding its character in a multitude of ways, it is doing a work which the intelligent Craftsman can not afford to let pass without thought or notice.

Masonry is a secret Institution only as regards those essentials which constitute the bond of working fellowship among its members. These essentials should be sacredly held in the Lodge room and in the recesses of faithful breasts. But the general history, character, principles, proceedings and work of the Institution may have the widest publicity. A public installation, or other meeting to which the profane are admitted, and where the teaching and spirit of Masonry are shown, will often be of service, while the knowledge that may properly be communicated in books and papers will add power to the Institution in a variety of ways.

Dr. Oliver tells of a time, only a hundred and fifty years ago, when universal consternation prevailed among the Craft in England, at the idea of using the printing press to disseminate the laws, transactions and usages of the Fraternity. He also states that "experience has proven that such fears were groundless; for Freemasonry made little or no progress until its claims to respect and veneration were fairly laid before the world in printed form." Happily such fears no longer exist, albeit we occasionally hear some benighted brother declare that if he could have his way there should be no Masonic literature of any kind. The thoughtful, intelligent Mason desires to become acquainted with the history and aims of the Institution, the origin and significance of its ceremonial, the meaning of its emblems, and its work and progress in the world. To acquire this knowledge he may properly avail himself of the labors and researches of able minds who have brought to light a wealth of material; he may read the books they have written, together with Masonic journals and proceedings that show the present workings of the Institution, gratifying thus the desire for knowledge which should be a working element in the Masonic character. — *Freemason's Repository*.

FREEMASONRY IN CALIFORNIA.

THERE are now 202 Masonic Lodges, having a membership of 12,000 brethren, in California. The Grand Lodge just closed its Annual Grand Communication on October 13th, inst. The proceedings were unusually interesting. The following interesting extracts are from the address of Bro. George C. Perkins, Grand Master:

THE CATHOLIC CHURCH AND MASONRY.

During the past year one great religious association has raised its voice as a body against the Order of Masonry, and ostracised those of its members who held fellowship with us. While we must condemn this unwarrantable bigotry, we recognize and pay all homage to the many acts of charity and benevolence extended to those in distress by the disciples of that Church, and we would not tarnish by word or thought the lustre of that bright star of promise awaiting to reward those who have by their vows devoted a life in her service, administering to those in affliction and comforting the unfortunate. As Masonry remembers this it forgets the wrong they would do it. "With malice toward none and charity for all, it raises not its voice against its aggressor, but quietly pursues its mission of doing good to all. It does not array itself against any religion or proclaim itself a substitute, but it inculcates the Divine maxim of "Love thy neigh-

bor as thyself." Upon this broad platform, all creeds can stand, and every sect, denomination, and nationality join hands in administering to purposes of human benefaction.

FINES FOR NON-ATTENDANCE AT FUNERALS.

Among the amendments to the by-laws of the subordinate lodges which came up for approval, was the following from one of the city lodges :

"And there shall also be paid as dues by each member, upon the death of a member of the lodge, the sum of \$1; providing that those members who attend the funeral, or who, in consequence of illness or absence from the city, shall be unable to attend, may be excused by the lodge from such payment."

I was pleased to give this amendment my approval, believing its effect would be to bring many of our brethren, who have been direlict in the performance of their duty in not attending Masonic funerals, to a realizing sense of its importance. Let us remember it is the last sad tribute of respect we can ever render to the departed, and no trivial excuse should keep us away.

MASONIC SYMBOLS IN ADVERTISING.

This Grand Lodge has in former sessions fully indicated its disapproval of advertising Masonically one's business, and I think the time has arrived when some decided action should be taken to prevent Masons from using any Masonic signs, names or emblems in their private business enterprises, either as individuals or an association, which may induce the public to believe that such enterprises were conducted, maintained or sanctioned by the Fraternity. The only conceivable object Masons can have in thus parading their connections with the Order is to obtain credit or patronage which otherwise they would not possess. Such conduct is clearly unmasonic, and destroys the beauty and objects of the Order.

It is notorious that there is in this city a private corporation called the Masonic Savings and Loan Bank. From its name, the location of its office, and the fact that all its officers are Masons, it is popularly believed, and not without reason, that the institution is not only a part of the Order, but that it is maintained for the benefit of and guaranteed by the Order. It must be evident to all that if misfortune, however honestly they may be managed, should overtake these private enterprises, not only would odium be cast upon the Fraternity, but it would injure it to an unimaginable extent. To prevent this possible calamity a law should be enacted forbidding every Mason from using Masonic names, signs, or emblems in his private business, or to be used by any corporation or association in which he is interested, and a severe penalty should be fixed for the violation.

THE LAMBSKIN APRON.

In my general instruction to lodges I have recommended the practice of presenting to each initiate a lambskin or white apron with the name of the owner, the date of his initiation, passings and raisings inscribed thereon. I would earnestly request the practice of this custom by all the Lodges of this jurisdiction. This emblem of innocence and badge of a Mason, which is given to the candidate, is put away among the cherished articles of the owner, and is never seen by him without causing the most pleasurable emotion to thrill his bosom. Brother Mackey says: There is no one of the symbols of Speculative Masonry more important in its teachings, or more interesting in its history, than the lambskin or white apron. Commencing its lessons at an early period in the Mason's progress, it is impressed upon his memory as the first gift he receives, the firm symbol explained to him, and the first tangible evidence which he possesses of his admission into the fraternity. Whatever may be his future advancement in the 'royal art,' into whatsoever deeper ocean his devotion to the mystic institution or his thirst for knowledge may subsequently lead him, with the lambskin apron he will never part." To show how much good has been accomplished by the practice of presenting the lambskin apron to the initiate, I will relate the following incidents which came under my observation :

AN INTERESTING INCIDENT.

A certain man, before leaving his home in the East, had been made a Mason, but since coming to the Pacific coast, had not visited a lodge, but had fallen upon evil paths, and been led into dissipation. One day he was looking for some articles in his trunk, when he came upon a broken package which, when opened, was found to contain his lambskin apron (for the lodge wherein he was made a Mason had made it a custom to present each member with this emblem of Masonry). The sight of the spotless vestment, more ancient than the Golden Fleece or Roman Eagle, aroused a flood of recollection in his bosom. In imagination he was carried back to his old home where he had been honored and respected; to the time when he stood in the north-east corner a just and upright man, where it had been given him strictly in charge thus ever to act and walk. He asked himself how he had fulfilled the charge? Had he walked as an

upright man? He felt that he had not. But the spark of manhood which still lingered in his bosom was strong enough to kindle a raging fire for reform. He put the apron away, and went forth determined to conquer the terrible demon that had been leading him on to the abyss of destruction. He made himself known to some of the Masons of the city, frankly admitted his wrong-doing and asked them to assist him in reforming. A helping hand was extended, the strong grip was given, and by it he was lifted out of the disgrace into which he had fallen through evil associates, and once more stood a just man. He is now honored and respected by the workmen in the temple, instead of being an outcast and disgraced. The other case occurred in the interior of Mexico. A brother was travelling through that country, when he contracted a fever and soon became insensible. At first he was neglected, but after a time his baggage was opened, when a lambskin apron was discovered. Although he could not speak the language of the country, or answer any questions, this badge which had been found so opportunely was recognized by those into whose hands it had fallen. It is needless to say how tenderly he was cared for, how carefully his nurses attended upon him until the last moment came, and then how reverently they closed his eyes, and laid him beneath the earth. The written record on the lambskin furnished the brethren the necessary information to communicate with the lodge of the deceased, and send to his friends such property as he left behind.

CONTEMPORARY HISTORY.

In the August *Voice of Masonry*, our good friend and brother, W. J. Hughan, of Truro, England, reviews our article with the above caption, published in the *Jewish Record*, April 30th, 1875. We hold Bro. Hughan as the highest type of a true Freemason, and a gentleman in the most exalted sense that cultivated manhood claims.

The points in Bro. Hughan's review of our article are few, as we consider all references to dates subsequent to the assumed 1717 organization as irrelevant. The remarks we made on the *lapse of six years* in which no mention is made of the organization of the London Grand Lodge, Bro. Hughan "fails to see why that which was written a few years later on the subject should be considered untrue," etc. But that lapse of time is no trifling matter, neither is it confined to "a few years." Considering the six years in which there is no record of meetings, neither of the organization of the Grand Lodge, they sum up 2190 days, and yet the Grand Lodge records are kept from 1723 "(a large folio volume preserved)" as Bro. Hughan informs us. Then, again, Anderson is silent as to the Grand Lodge formation until 1738, a lapse of twenty-one years from 1717.

Bro. Hughan quotes our remark, "The Rev. Bro. Anderson tells us that only four lodges, *old lodges*, as he has it, existed in England at the time the London Grand Lodge was instituted 1717." To which Bro. Hughan adds, "*He does no such thing*, Bro. Hyneman." Perhaps not, say we. But in the paragraph Bro. Hughan quotes from, Anderson, 1723, referring to London, "this fair metropolis flourishes, as well as other parts, with several worthy particular lodges," and in the 1738 edition, Anderson, referring to the same subject, again says, "after the Rebellion was over A. D. 1716, the few lodges at London," etc., and enumerates the four lodges "that met." We leave Bro. Hughan to determine how many several and few are or ought to be.

Our observations were based upon Anderson's 1723 and 1738 Constitutions. The paragraph just referred to and quoted by Bro. Hughan, elicits the enquiry what does Anderson mean by "this fair metropolis flourishes as well as other parts?" Has he reference to England only, or to other countries? If to England, then the London organization must have been something of a *coup d'état* and lodges outside of London had no notice of the 1717 organization, or those in other parts may have been lodges under the York regime, which Anderson so completely ignored. The *approbation* to the 1723 Constitution was agreed to by "only twenty lodges," as Bro. Hughan informs us, but does not say that any of the sixteen additional lodges were a portion of those from "other parts." The paragraph mentioned also observes, "And now the freeborn British nation, disentangled from foreign and civil wars, and enjoying the good fruits of peace and liberty, having of late much indulged their happy genius for Masonry of every sort and revived the drooping lodges of London, this fair metropolis flourisheth as well as other parts," etc. Will Bro. Hughan please inform us what Anderson meant by "indulging their happy genius for Masonry of every sort"? and also "the drooping lodges of London"? We at present do not care to make any comments on the above quotation, but our inquiries have a bearing upon Bro. Hughan's observation, "*He does no such thing*, Bro. Hyneman."

The 1738 Constitution commences with the reported *revival*, 1717, and the proceedings on that occasion and at the meetings of the Grand Lodge down to 1738. Where

did Anderson get the proceedings from 1717 to 1723, as they are not in the large folio book of minutes? As the minutes of that *preserved* volume are not published, it would be interesting to know how those from 1723 to 1738 agree with Anderson, and the name of the writer, as well as the time the minutes were written, and if by authority of the Grand Lodge, all of which should be clearly established, and further to know if one copied from the other. Bro. Hughan has not answered our questions in his review of our article, as to contemporary evidence, etc.

We agree with Bro. Hughan that "*many of Anderson's statements are misleading, and his History of the Fraternity contains much that is fabulous.*" But *we do see much reason to doubt* his sketch of the origin of the Grand Lodge in 1717. In closing, we add, that we have always maintained that there were more than four lodges in England in 1717, and claim that all criticisms in regard to our statements respecting Anderson's Constitutions, are criticisms on Anderson alone.—*Jewish Record*.

A DOUBLE SURPRISE.

On Saturday those princes of jokedom, Detroit Commandery of Knights Templars, perpetrated one of the most original and complete "sells," on William C. Gould, the Northern passenger agent of the Erie Railway, yet recorded in the history of that wide-awake body. It will be remembered that when negotiations for the recent visit of the Commandery to New York were begun, the project of going via the Erie Railway from Buffalo and returning via Hudson River and New York Central to that point was favorably discussed. In fact such negotiations were at one time nearly consummated, but Mr. Gould was called hither to confer with the transportation committee, and upon his representations it was at last definitely decided to both go and come by the Erie route.

All who participated in that excursion no doubt remember the constant and painstaking efforts of Mr. Gould to render the ride agreeable. The members of the Commandery did not forget it, and at a recent meeting it was resolved to give Mr. Gould some lasting testimonial of their remembrance of his services. An appropriate gift was purchased, and then the question of making it a surprise—a *an* overwhelming, genuine surprise—came up for consideration. Finally Eminent Commander Saxton, Captain Joe Nicholson, Andrew J. Brow, E. I. Garfield, Eugene Robinson, John E. King, William C. House, R. J. F. Roehm, M. F. Godfrey, and several others hit upon an expedient, which the result showed was the happiest that could have been invented. They wrote to Mr. Gould at Buffalo, informing him that the transportation committee were at loggerheads as to the proper course to be pursued in the disposition of certain claims which holders of non-used Erie excursion tickets had presented. He was given to understand that the difficulty threatened serious consequences, and that his presence was necessary to a settlement of the dispute. He hurried hither, and on Saturday afternoon met the Committee and a dozen or more other members of the Commandery at an appointed place.

Mr. Garfield said that before stating his views of the difficulty he wished to assure Mr. Gould of his entire personal friendliness, and he hoped that whatever might be the result of the present conference, no ill-feeling would arise to mar the cordial sentiments which not only the committee but the entire Commandery entertained for him. He then recited in detail the exact nature of the "dispute," (with occasional side interruptions by Capt. Nicholson,) and concluded by inviting Mr. Brow to read a letter he had received from an indignant excursionist, denouncing Mr. Gould as "the biggest fraud on the road." Mr. Brow deprecated the necessity for offering a document so offensively personal, but trusted that the gentleman thus grossly characterized would bear in mind the fact that no member of the Commandery endorsed it. His sole object in bringing it out was to illustrate the snarl which they were, of course, bound to unravel.

Mr. Gould received the disclosure with great fortitude, and was about to put in an indignant protest, when Captain Nicholson courteously waved him down, and asked leave to state his position, which he did at great length, and in language that could leave no doubt of his earnestness. Notwithstanding the disagreeable character of the dilemma, he did not believe, and never had believed, that Mr. Gould would hesitate an instant in making a fair and wise decision as to the matters in dispute, and at once settle them forever.

Before the gentleman thus addressed could make any reply, Eminent Commander, J. E. Saxton said he had a word to offer. He spoke of the deep debt of the Commandery to Mr. Gould, through whose personal exertions they had enjoyed a royal time. Whatever was needed for their comfort, pleasure or convenience, Mr. Gould had provided on that memorable excursion. If they wanted slow time, local time, lightning time or pastime he gave it, and always in the right time. In short, everything that

one man could do, giving himself no rest, but devoting himself every minute to the watchful care of his guests, had been done by W. C. Gould. Such services Detroit Commandery could not suffer to pass unacknowledged in the most emphatic terms. "In that spirit," said Mr. Saxton, "we have called you to Detroit to ask your acceptance of this beautiful offering."

At the last word a massive bronze clock flanked by two candelabra of the same material, and surmounted by an exquisite bronze figure, was suddenly uncovered from its place of concealment, and the speaker sat down.

A burst of applause followed this admirable denouement, and all present saw that there would be no response in words. The captured recipient struggled for a moment in a hopeless maze of bewilderment, and then surrendered himself to overpowering emotion. The big tears followed each other down his cheeks, and then as the full force of the situation dawned upon his mind, his emotion took the opposite turn, and he joined vigorously in the laugh which he afterwards acknowledged had been put upon him completely.

There was a generous "shake" of congratulation all round, and when he had found speech, the victim of the best joke of the generation vowed to get even, sooner or later, with every man who had a part in it.

But there was yet another surprise in store. After the congratulations had subsided somewhat, Eminent Commander Saxton approached J. D. Foster, Western Passenger Agent of the Great Western Railway who was in the group, and who at the time of the excursion took charge of the party from Detroit to Buffalo. After paying him a handsome compliment for his indefatigable exertions in behalf of the Commandery, presented him with a solid gold Commandery Badge, (Mr. Foster being a member of the Order,) consisting of a unique arrangement of a triangle, cross and serpent, with a maltese cross at the apex. On the triangle was the inscription, "J. D. Foster, from Detroit Commandery, June, 1875."

Accompanying the gift to Mr. Gould was a superb gold shield with crossed swords, elaborately worked in gold of different colors. On the face of the shield is an artistic and delicate engraving, representing a train of cars labelled "Detroit" and "New York." Above and below this design are the words: "Presented to W. C. Gould, by Detroit Commandery, No. 1, Knights Templars, June 1875." Later in the day, a delegation of the Commandery accompanied Mr. Gould on a ride down the river to the Alexander House, where they spent a pleasant hour. Upon their return they escorted their guest to the Russel House where he will remain to-day.—*Detroit Free Press.*

HOLIDAY MASONS.

HOLIDAY MASONS are like holiday soldiers—they look very pretty in a procession or parade, but they cannot stand fire. Just as there is quite a difference between shooting at a mark, and shooting at a soldier who is shooting at you, so there is little resemblance between the triumphs of a Freemason in the piping times of peace and good will towards the Fraternity, and the trials of one who lives amidst the constant perils of persecution. The fires of Anti-Masonry do not light up every hill-top and plain in America now, as they did fifty years ago. The Anti-Masons at present are burning only rush-lights, and feeble ones at that. True, they amble into conventions, here and there, and preamble and resolve to their hearts' content, but they do it without enthusiasm; and if they nominate a candidate for the Presidency of the United States, the whole country breaks into a laugh. The Anti-Masons are the ones who are now derided and pitied—but we do not persecute them. One of the instincts implanted by the Creator in human breasts, is that which prompts us to regard with tender mercy the feeble-minded. Who would be so lost to manhood as to oppress those who are bereft of reason? Insanity is a protection, and hence Anti-Masons are safe. But are Freemasons safe against the insidious foes that lurk for them in their own households? Unbroken prosperity, which makes life seem one long holiday, is not the best discipline for Masonic strength, and health, and life. It is better to make a fortune than to be left a fortune. It is better to achieve greatness than to be born great. Rome in its rise was more powerful than Rome in the climax of its power, for wealth and conquest sapped its virtues, and repeated military triumphs in the Eternal City foreshadowed its decline and fall. So the Freemasonry that, phoenix-like, arises from the ashes of persecution, is sturdier, healthier, and nobler than the later Freemasonry which is founded upon it, and apparently possesses all of the power that numbers and wealth seem to indicate.

All branches of Masonry are now flourishing—whether Ancient Craft, Capitular, Cryptic, Templar, or Ancient and Accepted—and scheming men everywhere are trying to build upon one or other of these rites other spurious ones, which have nothing of

Masonry in them, save the name. That which is genuine and popular is always counterfeited. The greed of gain or power leads men to originate Orders which are quasi Masonic, dub them with ridiculously high-sounding titles, and attribute to them a fictitious origin and antiquity, and forthwith a vulgar crowd, having the curiosity of old women, take the new-fangled degree. Perhaps more of these new societies are started by certain impecunious regalia vendors than by any other class, who by this means drive a thriving trade. What a calamity to them would be a persecution of their bairns! How flat the market for Society goods would drop! Suppose any class of men should be foolish enough to wage a successful crusade against the Eastern Stars, or Knights of the Red Cross of Constantine, or Knights of Carthage—who would sell any more of their bibs, or sashes, or other millinery? Just think of the terrible convulsions in certain business circles that would follow—not in Philadelphia, for it is little given to novelties that disturb the Masonic peace—but alas for New York, and New Jersey, and the prolific West. The potato-bug scourge would be nothing to it. The holiday quasi-Masons would go under by hundreds, and the places that know them now would know them no more for ever.

Ancient Craft, or Blue Masons, cannot often be charged with holiday habits. True, our Grand Lodges have recently got into the habit of being attended by some fuss and feathers, on grand occasions, in the shape of escorts of Knights Templars, on foot or mounted; and some Brethren, whose love for display does not die with them, request to be Masonically buried with all the pomp of Templar parade and funeral ceremonial; but, except in these respects, Masons *that are* Masons can rarely, if ever, be charged with having any nonsense about them, or playing Mason before the world. But we are growing exceedingly proud of our prosperity. In the ends of the earth—Japan, India, Australia, the Sandwich Islands, stately Masonic Temples have been, or are being built, and we point to them with what we deem a pardonable pride. But let us not have what might be termed a holiday pride, for certainly that sort goeth before a fall. If, however, our charity and standard of morality are made to keep pace with the multiplication and grandeur of our Temples, there need be no fear for the future. Wealth, unless it is squandered and dissipated away, does not sap virtue. Not money, but the love of money, is the root of all evil. Money is a good thing, especially hard money, but money that is wasted is a curse. And holiday Masons get rid of it much faster than other Masons. They eat, drink, and wear it out—in oft-repeated banquets, expensive jewels, and often renewed because often worn, and much abused regalia and clothing. The sooner they cease to be holiday, and become common-sense Masons, conforming to the way of their Masonic forefathers, the more largely will the prosperity of the Craft be insured, and the truer will Freemasons be to the vows which they have voluntarily assumed. Masons should not often be seen, labeled as such, on the public thoroughfares. The pomp of parade is unmasonic. What office has the Tyler to fulfill on a public street? The only stated place, where Masons should appear in full regalia, should be the tyled precincts of the Lodge, Chapter, Council, or Commandery. The sooner we forego our excessive holiday habits the better.—*Keystone.*

THE LAUSANNE MASONIC CONGRESS.

WE are glad to hear, on the authority of the *Times*, that this meeting has been a great success. We predicated success for the movement, and we are happy to hear that for once our anticipatory views have been realised. But the telegram concluded with the statement that the next meeting is to be held in London or Rome. We feel at once what intense difficulties surround the question of such a congress in London, as far as English Freemasonry is concerned, and as far as relates to our Grand Lodge; and if the "difficulty of the situation," to use a term of the day, be successfully surmounted, then comes on another and still more difficult question, *cui bono*? In the first place, we must bear in mind that the congress at Lausanne has been a meeting of the "Rite Ecossais," which answers in England to the "Ancient and Accepted Rite." Our Grand Lodge knows nothing, and can know nothing by its enduring and unchanging Constitutions, of any grades beyond the R. A. It would be impossible for members of our Grand Lodge to meet together in another "Rite," of which they are utterly ignorant, and with which they have no concern. Even supposing a congress could meet as "Master Masons," it could do no possible good, and could not have the slightest possible influence on our Grand Lodge. Happily, in England we have no points to discuss, and no difficulties to arrange. We prefer our own peaceful, and religious, and loyal system of Freemasonry to any other, and we do not approve of any admixture of foreign views of Freemasonry in our purely indigenous and Anglo-Saxon teaching and practice. We cannot even understand what such a congress could do

while in England, the topics even it could discuss, the end of its meeting. It is hopeless to suppose, that amid the confusions of various systems abroad we in England are to be expected in any way to alter or accommodate our old, and long tried, and most successful organisation, whether in its formulæ or its outward manifestations, in a vain idea of uniformity of system and ritual. That is, we know beforehand, an utter impossibility, a chimera of chimeras. Our English system is so simple, so sensible, so straightforward, and so reasonable, that it commends itself alike to our feelings, our tastes, and our affections, and we would not exchange it for any other system, or in any way sap or weaken its fundamental principles. We speak here as much for Freemasonry in Canada, India, and the United States as for ourselves. We could not, for instance, weld into any agreement, either with the Rite Ecossais, the Rite Misram, or any other foreign or eclectic Rite, as we should by so doing, lower its status of historical importance, and betray its position and prestige. But while we say this for ourselves, we have no doubt that the Rite Ecossais would be able to find a genial welcome and much of interest to themselves at Rome or elsewhere. Rome is full of attractions to the instructed Mason, and we cannot conceive a pleasanter fortnight than one spent amid its palaces, its churches, its galleries, and its ruins. While, then, we wish all success to any future congress at Rome or elsewhere, we have felt it our duty to point out, as far as Craft Masonry is concerned, its utter impracticability and unmeaningness as regards us and our Grand Lodge. It is true that there is an important body, both in England and Scotland, terming itself "The Ancient and Accepted Rite," and if so influential an organisation can see its way, in the interest of the High Grades to hold such a gathering, by all means let it hold one. But we fancy that even it would find a difficulty. What is to become, for instance, of the "Priory of Temple." As the French say "*sous tous les rapports*," we feel persuaded that such a congress in London would be alike a waste of time and money, and would certainly not tend in any way to promote the cause of Freemasonry, but rather to excite many angry questions, and to arouse some burning controversies.—*London Freemason.*

(FOR THE CRAFTSMAN.)

ON THE MOUNTAIN TOP.

BY HARRIET ANNIE.

Whence come these pilgrims toiling on ?

Up, upward still they go,
Till half a league at length they reach,
Above the ocean's flow.
Upon the granite rock they group,
Around their altar stand,
As with the signs of Masonry,
They clasp each other's hand.

Above the blue, unfettered sky,
Two thousand feet below,
The city with its human hearts,
Chequered with joy and woe.
Above the glorious light of day,
The graceful cloudlets roll,
And the glories of that other Light,
Lit up each Mason's soul.

Out to the rustling summer wind,
A snow white flag they throw,
And the peasant heard the brethren cheer
In the valley far below.
The glittering spires flashed and danced
Like lightning in the blast,
While rolling as a silver flood,
The rushing tides swept past.

What gained you by that bold ascent,
Men of the Mystic Craft ?
You learnt that the Grand Architect
Needs not *oar, bark or shaft.*
That borderings of "pure lily work"
Wreath where man never trod,
Beauty and strength dwell in his house,
The Universe of God.

Was your Inner Guard that boulder vast,
Cradled by thunder shock ?
Did you set a Tyler at the door,
Of that unyielding rock ?
Missed you the wonted garniture,
As in that Lodge room fair,
Three hundred to your Order true,
Bowed solemnly in prayer ?

What gained you by that bold ascent
To the eagle's native clime ?
Carved in the everlasting hills,
Traced you the hand of time ?
You looked above in wondering awe,
At Nature's treasures rare,
You looked below with warmer pulse,
For hearts you love beat there.

Did not your spirits soar on high,
Toward the pure sky above ?
Did ye not drink a deeper draught,
From springs of deathless love ?
Did Faith, and Hope, and Charity
Speak of their height and breadth,
Swept by no thoughts that bore you past
The floods of time and death ?

The sun sinks in the glowing West,
As down the mountain slope,
The festive bands now take their way,
With words of cheer and hope.
Each bore a scrap of granite rough,
A relic of the day,
When Nevada sent three hundred sons
On her mountain top to pray.

ROYAL ART AT THE GOLDEN GATE.

THE Grand Chapter of California celebrated her majority by holding her twenty-first annual convocation in April, 1875. The Grand High Priest, Comp. W.A. January, feels a little pardonable pride that his Grand Chapter has come of age, and he thus delivers himself: "For the twenty-first time we have left our homes in the mountains and in the valleys, in the busy marts of commerce and the peaceful villages, and, laying aside, for the time being, the cares and anxieties attendant upon the pursuit of our daily avocations, have come together to consider and determine upon such measures as may best conduce to the continuation of that peace, harmony, and prosperity, which, for so many years, have prevailed throughout our jurisdiction. We have abundant reason to give thanks to Him who rules the destinies of men, for the manifold blessings He has so graciously bestowed upon us, as a Fraternity, since the organization of this Grand Chapter. During these twenty-one years our Grand Chapter has escaped the dangers incident to infancy, passed safely and discreetly through the difficulties consequent upon the impulsiveness and inexperience of youth, and, with sturdy vigor, unflagging zeal, and a lofty ambition, has arrived at the age and stature of manhood, prepared and fully qualified to perform its part in the great and glorious work of disseminating the heaven-born principles of Royal Arch Masonry. I congratulate you, Companions, upon the healthful and prosperous condition of the Order, throughout our jurisdiction. Our membership is steadily increasing, but not so rapidly as to indicate an unhealthy growth, for the returns of the subordinate Chapters show that the outer doors of the Tabernacle are well guarded, and that not all who apply succeed in gaining admission to the Sanctuary, upon whose altar is inscribed 'Holiness to the Lord.'"

THE OBJECTS AND INFLUENCES OF FREEMASONRY.

To make men wiser and better. To furnish their minds with such wholesome aliment as shall leave no avenues open whereby vice can find ingress thereto. To inspire its votaries with "reverence for Deity and all His works." To promote general knowledge. To converse the delightful amenities of social life and the family circle. To inculcate the importance of temperance in all things; of fortitude under all the trials and afflictions of this transitory life; of prudence in all our endeavors, and of equal and exact justice to all mankind. To advance every effort which shall have for its object the furtherance of peace and political quietude. In this latter regard, we American citizens, during the late civil conflict, have seen hundreds of notable and practical illustrations of the fact that Masons do not always neglect to supplement their beautiful theories by effective *practice*. I have repeatedly had occasion to mention the axiom, that Masonry has always been the conservator of Religion; not the religion of any sect, but that true "Religion in which all men agree," viz.: A belief in the Fatherhood of God, and the Brotherhood of Man; out of which belief, by a natural process of reasoning, proceed the doctrine of future rewards and punishment, and a common-sense conviction of the value of the gentle Jeremy Taylor's statement that "true religion consists in the doing of our duty, and that theology is rather a Divine life than a Divine knowledge."

On this principle, as a foundation, the superstructure of Masonry is erected, and to the world is presented a platform upon which can meet and blend, in common, tolerated and perfect harmony, the Jew and the Gentile, the Mohammedan and the Brahmin, the Parsee and the Christian, as we see them meet daily all over the globe.—*Comp. E. A. Guilbert of Iowa.*

CHARITY.—It is all very well to preach charity to our candidates; all very well to show the world the main round in the Masonic ladder is named charity; but practically, charity does not consist of high-flown speeches. It is of more solid substance. Merely unfurling our banner to the breeze, with the empty word "charity" emblazoned thereon, will not sustain our claim that we are a charitable institution. We must demonstrate by practical acts that we practice what we preach. These are the reasons why I want lodges to accumulate funds. We should always be prepared for any emergency to alleviate distress, and it can only be done by the economical management of lodge funds, and the collection of dues from the members. The latter should be rigidly enforced to the full extent of the law, except when it is known the brother is destitute. Any lodge that has been several years in existence, with a respectable membership, and has so mismanaged its financial affairs that it cannot, at a moment's notice, assist the needy when an emergency arises, fails in its mission, and is unworthy to occupy a place in any jurisdiction among the sisterhood of lodges. Its charter should be revoked and its members be scattered among other lodges that are better able to teach them the true lessons of Masonic principles.—*M. W. Louis Cohn.*

EDITORIAL DEPARTMENT.

SHIELDING CRIMINALS.

ONE of the popular errors of the day is that Freemasons shield one another from the consequences of misdeeds, and are ready to do everything to prevent the severity of the law being visited upon an erring brother. How such a belief could have obtained credence we are at a loss to understand. Of course non-masons have no means of knowing the truth or falsity of the assertion so often made, that Masons are bound to protect each other no matter how deep might be their guilt; yet common sense should teach them that no such obligation could be imposed, hence there is no ground for believing it. We are aware that it is only the credulous and prejudiced who entertain the notion that Masons are a body bound together for the mere purpose of screening one another from the effects of any bad acts they may commit; still, the number of those who entertain the belief is considerable, and probably in the majority. We trust that the time is at hand, however, when their minds will be disabused, and that the world at large will see Freemasonry as it ought to be seen, in the pure light of a virtuous, social and truly philanthropic body, having no mercenary or unworthy ends in view. To shield criminals is furthest from their wishes, for there is nothing so foreign to the objects of Masonry, as the course and conduct of its devotees abundantly testify.

In nothing are Masons more particular than that of eliminating crime and immorality of every kind from their body. For a Mason to be guilty of an offence against the law is a direct infraction of the obligation he takes; the course of justice is not interfered with, and proof of guilt consigns him to expulsion from the ranks. Masons will see, however, that no injustice is done, and that no brother suffers wrongfully if they can prevent it. Surely there can be nothing objectionable in this; banded together as Masons are in mutual good will, and with the object of making themselves better men and subjects of the realm, it is not at all likely that they will do anything to thwart the ends of justice, or screen one another from merited punishment. Strict investigation into alleged charges against a brother is one of the chief features of the constitution, and no lodge would be so direlict of its duty as to fail to bring a brother to trial for any offence committed against either law or order. It is a mistaken idea to suppose for a moment that Masonry would tolerate crime, or seek to shield brethren from the infliction of just punishment. Its mission is holier and higher than that of screening criminals or encouraging immorality of whatever nature it be.

BE REVERENT IN THE LODGE.

NONE understand true reverence better than Masons, and they are therefore punctillious in that respect in the lodge room. Entering as they do upon the performance of a solemn duty, and invoking the assistance of the all-wise Creator upon everything they do, reverence is the first requisite. What wonder then, that they cross the threshold of the lodge with the same feeling of awe as if they were passing into a sanctuary, for no place can be more sacred than the lodge room. It is there that the grand mysteries of the Craft are laid bare,

and every true and honorable Mason participates in them. As a matter of course, it becomes all to be reverent. The opening of a lodge is no mere pastime, it is too solemn for that, for there the proper authority is exercised, and every member knows his place. Respect for authority brings obedience, and reverence is the natural concomitant, hallowed as is the scene by the presence of the G. A. O. T. U., before whom all stand in reverential awe.

Dignity and solemnity pervade the proceedings, and as nothing is done in haste there is an absence of disorder. Harmony and tranquility dwell together, whilst due reverence is paid by all. How beautiful, how grand the presence of those symbols and emblems of the Order which naturally command the reverence given. The sound of the gavel is the fitting signal, and who then could feel unmoved in entering upon the solemn duties before them? Say what anti-masons will, and revile us as much as popery may, there is a grandeur in the lodge from which nothing can detract when the proceedings are characterized as they always should be by that reverence so justly due to whatever passes within the precincts of the lodge. There can be no occasion for merriment at such times, for the mysteries are too solemn and awe-inspiring to be marred by any diversion from their nobleness and dignity. There is no room for what would be indecorous or unbecoming, hence it is imperative to be reverent while the officers of the lodge perform the duties devolving upon them. It is well that all should understand what is so essential, and which is so generally acquiesced in, for the want of reverence in our lodges would destroy the usefulness of Masonry, and be the cause of leading to misconduct and perhaps an entire neglect of duty.

THE ENGLISH JURISDICTION IN QUEBEC.

OUR brethren in the sister Province of Quebec are naturally very much exercised over the pending issue of the dispute in regard to the continuance of the jurisdiction of the United Grand Lodge of England. Intimation has been given that nothing will be done to extend that jurisdiction, but unless some powerful influence is brought to bear, the anomaly of four lodges working under English jurisdiction will continue. The decision arrived at by the Grand Lodge of Quebec, at its last annual communication, was against a direct appeal for the withdrawal of such jurisdiction, and after a good deal of discussion on it a committee was appointed to confer with the lodges under warrants from other Grand Lodges, and to report the result at the next communication. This is reasonable and fair, and preferable to the proposed action of refusing to accept the conditional recognition of the Grand Lodge of Quebec by the Grand Lodge of England. We are glad that good counsel prevailed in this instance, for nothing could have been more unwise than to reject the English recognition in a hasty and inconsiderate manner.

Now that the Grand Lodge of Quebec has been established and fully recognized by all the Grand Lodges in America, it would have been the best course for the Grand Lodge of England to have given it unconditional recognition. Not having done so, it was but right that the Grand Lodge affected should calmly remonstrate, as it is certainly desirable that there should be exclusive jurisdiction, if possible. The result of the conference with the lodges under English warrants will

determine the future action of the Quebec Grand Lodge, and if the lodges desire separation, there can be no question as to the right of the Grand Lodge of Quebec demanding it. There is no desire of showing disrespect in asking full recognition from England, on the contrary everything has been done to convince that Grand Lodge that the most affectionate reverence and kindest of good will are entertained towards it. Let us hope the issue of the coming action may be every way satisfactory.

MASONIC BRIEFLETS.

THE *Masonic Jewel*, of Memphis, joins in the chorus of want of support, and intimates in its last number that its ambition must soon cease unless it is better supported.

THE *Jewel* reminds us that we omitted giving it credit for the interesting story of "The Old Stone House," in our October issue. We stand corrected, and beg to assure Bro. Wheeler that the omission was entirely accidental, for in nothing are we more particular than in giving credit to our contemporaries.

THE various Masonic bodies in Memphis have decided to give a series of public entertainments during the winter, in aid of the new Masonic Temple.

THE *Jewel* informs us that some surprise has been caused among the Knights Templars of Tennessee by a reception given by the Knights of Clarksville, in that State, to ex-President Jefferson Davis, that gentleman not being a Mason. It does appear strange that such a thing should have occurred, for it was unquestionably out of place.

THE Grand Lodge of Tennessee, we learn, has not yet recognized the Grand Lodges of Manitoba and Quebec.

THE following new verse has been added to the song of "God Bless the Prince of Wales:"

"O'er sea and land we follow,
With heartfelt joy, to own
Our Royal Prince, and trust that he
May journey safely home.
Our Worshipful Grand Master,
Each brother's voice now hails,
With hearty wishes good, and prays,
God bless the Prince of Wales."

A MASONIC CLUB has been established in Glasgow under the name of "The Glasgow and West of Scotland Masonic Club and Freemasons' Hall Company."

It is attempted to be shown that Daniel O'Connell, the famous Irish agitator, was a Freemason. The only evidence given is the assertion that he was received in 1799 in a lodge at Dublin, No. 189. The authority comes from Italy. There should be no difficulty in finding proof, if there is any. We hope it will be more conclusive than that of the Pope having been admitted into Masonry.

THE *Masonic Token* in noticing the first number of the Greensboro' *Masonic Journal*, says: "We take it up lovingly, feeling that it is a tender babe born into a bleak world. It may have friends who will love it, toil for it, and make life a blessing, but we sadly fear that the friends who come gaily to the christening will forget it as time flies on, and leave it to pick its infant way through dust and mud, and finally to die and become an untimely literary angel." It is not sarcasm to speak

thus, there is too much truth in it, for all who know anything about publishing Masonic journals must feel the force of the *Token's* observations.

THE proceedings of the Fourteenth Annual Grand Conclave of the Grand Commandery of Knights Templars for the State of Georgia, held in May last, at Augusta, have reached us in printed form. The commandery shows a good exhibit.

THE official proceedings of the Eleventh Annual Convocation of the Grand Council of Royal and Select Masters of the State of Missouri, held on the 8th of October, are to hand, for which we have to thank Bro. Gouley, the Grand Recorder. Only a brief reference is made in the Foreign Correspondence Report to the Grand Council of Ontario.

THE experiment of holding literary and musical entertainments in our lodges has been tried, and proved to be a success. An entertainment of the kind was given in the Masonic Hall, in this city last month, under the auspices of Acacia Lodge, and was largely attended. It passed off with the greatest *eclat*, and we presume it will be followed by others this winter.

“FOR the first time in the history of Peru we notice that the Masonic fraternity were lately allowed to appear in public procession at a funeral. The procession numbered three hundred strong. The Government was severely censured for this act of toleration, but it does not propose to abridge the rights of citizens so long as they do not act in antagonism to the government.—*Exchange*.”

We regret to learn that while toleration is shown toward the brethren in Peru, the same thing cannot be said of the West Indies, for we hear that at Porto Rico, an important town in the West India Islands, fourteen Freemasons have been condemned to imprisonment, three to four, and eleven to two years, simply because they belong to the fraternity.

SIR KNIGHT J. Edward Curteis, a member of the Council of Great Priory, England, returns thanks through the *Freemason* to an unknown correspondent, who had forwarded him a copy of the address of the V. H. and E. Sir Knight, Col. Macleod Moore, Grand Prior of Canada, delivered at St. Catharines.

THE *Keystone* and the *Masonic News* have come into collision on the subject of the derivation of the term *Freemason*. The former asserted that “a Freemason is simply a Brother Mason, for both of these names are derived from the French, *Frere Macon*, (literally, Brother Mason), which by merger and elision have become united, forming our present name Freemason;” but the latter disputes the assertion, and devoted three pages of last month's issue to an attempt to prove its position. The *Keystone*, however is not inclined to give up under even such a heavy infliction as three mortal pages of controversial matter, and meets the attack with vigor, apparently demolishing his antagonist, by completely turning the tables upon him, and showing conclusively that he is himself in error while endeavoring to fasten the charge upon the *Keystone*.

THE highest numbered Lodge under the jurisdiction of the Grand Lodge of England is No. 1562. Warrants for twelve new Lodges have been granted during the past three months.

LAYING A CORNER STONE.

THE corner stone of the new Methodist Episcopal Church, Belleville, was laid with Masonic honors, recently, in the presence of a large number of spectators. The new church is intended to accommodate 1,200 persons, and will cost about \$30,000. We gather the following particulars from the *Intelligencer*:

The proceedings were as follows:—At high noon a special Grand Lodge was opened by R. W. Bro. W. H. Weller, D. G. M. The Grand Officers present were:

R. W. Bros. W. H. Weller, Cobourg, as G. M.; Donald Ross, Picton, as D. G. M.; A. A. Campbell, Belleville, as G. S. W.; S. S. Lazier, Belleville, as G. J. W.; Bros. Rev. A. Campbell, Belleville as G. C.; W. L. Hamilton, Belleville, as G. T.; R. W. Bro. J. J. Mason, Hamilton, G. S.; W. Bros. John McKeown, Belleville, as S. D.; D. Pitceathly, Belleville, as J. D.; W. Docter, Belleville, as S. W.; Alfred Ellis, Belleville, as D. of C.; Bros. Alex. Baker, Belleville, as Pursuivant; D. Urquhart, Belleville, as Tyler; W. Bro. Flint, Tweed, and Bros. Brignal, Belleville, Atkins, Belleville, Donelly, Montreal, Newberry, Belleville, Northcott, Belleville, as Stewards.

Assisted by a large number of brethren from the following lodges; Moira, No. 11; Belleville, No. 123; Eureka, No. 283, Belleville; Tweed, No. 239, Tweed; Mystic, No. 278, Roslin; Franck, No. 127, Frankford; Quinte, No. 241, Shannonville; Marmora, No. 222, Marmora.

The Deputy Grand Master then announced the object of convening the Grand Lodge, which was for the purpose of laying with Masonic ceremonies the corner stone of the new M. E. Tabernacle.

The brethren were then formed in procession by the Grand Director of Ceremonies and marched to the site of the new Tabernacle, where the procession halted and opened out, facing inwards, when the Grand Master and Officers passed through. The Deputy Grand Master then informed the large concourse of spectators of the objects of the meeting. At this part of the ceremony the Deputy Grand Master was presented with a fine silver trowel by Mrs. John Rowe.

The Deputy Grand Master having appropriately replied, the Grand Chaplain offered up prayer, and the scroll, which bore the following inscription, was read by the Grand Secretary:

In the name
and by the favor of the
Glorious Architect of the Universe,
in the 39th year of the reign of our Gracious
Sovereign VICTORIA, Queen of Great Britain and Ireland, &c.,
JAMES KIRKPATRICK KERR, Esquire,
Grand Master, Grand Lodge of A. F. and A. M., of Canada.
His Excellency Right Honorable
the EARL OF DUFFERIN, K. P., K. C. B.,
Governor-General of the Dominion of Canada.
Lieutenant-Governor of Ontario,
the Honorable D. A. MACDONALD.

The Corner Stone of the Methodist Episcopal Tabernacle of Belleville was laid by R. W. Bro. W. H. WELLER, D. G. M., assisted by the Grand Officers and a large concourse of the brethren, on Wednesday, the Seventeenth day of November, in the Year of Our Lord One Thousand Eight Hundred and Seventy-five, and the officers were: PASTOR—The Reverend Amos Campbell.

TRUSTEES OF CHURCH IN BELLEVILLE—Sylvester Ostrom, Cephas Peterson, Samuel Sills and Elijah Goldsmith.

STEWARDS—John Wesley Shoultz, Elijah Goldsmith, Theodore Spafford, George Goldsmith, Edward Bosely, and John MacMullen.

CLAS LEADERS—John MacNeal and William Minore.

LOCAL PREACHERS—William Jarvis Maybee, and Stephen A. Arkels.

These are the members of the Quarterly Meeting Conference.

BUILDING COMMITTEE—James G. Robinson, Esq., John Row, Esq., Samuel Barton Burdett, Esq., L. L. B., Samuel Sills, William B. Robinson, John MacMullen, and Sidney MacMullen.

The Communicants of said Church number CCL. 250. The Scholars attending the Sunday School CL. 150.

The erection of the Church is computed to cost Thirty Thousand Dollars currency, XXX. \$30,000. And the cost of the land whereon it will be built is MCCC. \$1,300. And the name of the Contractor is Edward Lang. And the name of the Architect is C. W. Mulligan, of Hamilton.

The Trowel with which this Corner Stone is laid was presented by Mrs. Mary Ann

Row, wife of John Row, Esq. And the names of those who have contributed to this building prior to this day have been written on paper and enclosed with this account.

The M. E. Church in Belleville is situated in the Ontario Annual Conference of the M. E. Church.

The Annual Conferences are three in number; the most easterly being called the Bay of Quinte, and the most westerly Niagara.

The General Conference composed of delegates from each Annual Conference met at Napanee, on the 26th day of August, A. D. MDCCCLXXIV. and will in due course meet at Belleville on the fourth Tuesday in August, A. D. MDCCCLXXVIII. The officers of it are as follows: The Rev. Albert Carman, Doctor in Divinity, Bishop; Rev. Michael Benson, Secretary; Rev. Francis C. Stratton, Assistant Secretary; Rev. James Gardiner, Missionary Secretary; Rev. Samuel Goldsmith Stone, editor of the *Advocate*.

The officers of the Ontario Conference of the M. E. Church are the Rev. A. Carman, D. D., Bishop; the Rev. James Curts, Secretary; and the Rev. Thomas Argue, Missionary, Treasurer; the Rev. George Miller, Secretary of the Missionary Society. The number of ministers in this Conference is LXXI (71); and the minutes of the General and Annual Conferences are here enclosed, and the members in communion are twenty-three thousand and twelve in the whole church (XXIII XII, 23,012).

In the Town of Belleville and in the Ontario Annual Conference is situated Albert College and University, under the control of the church.

The Calendar for the year MDCCCLXXV. is here enclosed. The officers are as follows: The Rev. Albert Carman, D. D., Chancellor of the University; the Rev. Jabez Robert Jaques, D. D., Ph. D., President of the College; and the Reverend Erastus Irvine Badgley, B. D., Registrar of Senate. The number of Professors in the College is nine, (IX, 9). The graduates on the roll are: Doctors, two (II, 2); Masters, ten (X, 10); Bachelors in Divinity, one (I, 1); in Laws, five (V, 5); in Arts, thirty-one (XXXI, 31); Under-graduates, seventy-five (LXXV, 75.)

The Town of Belleville is situated in the County of Hastings and Province of Ontario, and the officers are as follows: William A. Foster Mayor. Robert Newbery, Town Clerk. Robert Tannahill, Treasurer. Abraham Diamond, Esq., Barrister, Police Magistrate. Alexander Waters, Harbour Master. Allan T. Petrie, Chief of Police. Richard Taylor, Street Surveyor. Dunham Ockerman, Collector.

And there are enclosed herewith of the current year the Holy Bible, Hymn Book, the discipline of the M. E. Church, minutes of the Town Expenditure, the *Canada Christian Advocate*, the *Daily Intelligencer*, the *Daily Ontario*, the *Daily Globe*, the *Daily Mail*, of Toronto, the *Montreal Witness*, coins of the Dominion, the Missionary Report of the M. E. Church, MDCCCLXX.

The following are the officers of the Ladies' Church Aid Society: Mrs. Lydia McKay, President; Mrs. Elizabeth Robinson, Treasurer; Mrs. Saumatha Walker, Secretary.

Which was then placed in the stone with a number of other articles supplied by the Masonic fraternity.

The Grand Master then delivered the following oration:

"Men, women and children here assembled to-day, know all of you that we are true and lawful Masons, obedient to the laws of our country, and established of old with peace and honor in most countries, and to do good to our brethren, and fellow-men, to assist in the erection of buildings, and to fear God, who is the Great Architect and Ruler of Heaven and Earth. It is true we have among us certain secrets, but these secrets are neither dishonorable nor unlawful—and unless our craft were good and our calling honest, we should not have existed for so many centuries nor numbered among the Craftsmen so many illustrious, noble and truly good men ever ready to sanction our proceedings and contribute to our prosperity.

"The true principles of Masonry have ever been open to the study of all, and to-day remain unchanged by the lapse of time, or the assaults of our opponents. Universal charity is the foundation, morality and virtue the walls, and brotherly love the cement of the Masonic edifice, and while charity, virtue and brotherly love are esteemed among men the edifice cannot crumble to pieces.

"From time immemorial, it has been customary whenever Masons have been held in good repute to seek their assistance in the erection of buildings of a public character—and on no occasion have Masons more cheerfully rendered such assistance than at the erection of an edifice to be devoted to the worship of God—the promulgation of His just, wise and beneficent laws, and the proclaiming His most inexhaustible mercies.

"We have been requested by the clergymen and building committee of the Episcopal Methodist congregation, to lay the corner stone of this church, and by the direction of the Grand Master, I have convened here to-day a special meeting of Grand Lodge to perform that ceremony according to the ancient usages and established customs among Masons.

"As Masons bound to obey the moral and civil law, to fear God, to honor the Queen

and assist in the preservation of peace and good order among men, we feel that it is peculiarly fitting that we should assist at the inception of a building intended for the public worship of the Most High, and the propagation of that religion which bringeth 'peace on earth and good-will to men.'

"Masonry deals not with any particular form of religious belief; claiming only human origin, human aims and purposes, it can at best be but the handmaid of religion, and must perforce by the true Craftsman be held secondary to his religious belief and his obedience to the laws of his country.

"To you, Reverend Sir, and the building committee of this church, I must say that you are to be commended for the zeal and energy you have displayed in undertaking the erection of this building, which, when completed, will not only be a commodious place of worship, but will also, as I see by the design submitted to me, prove an ornament to the town in whose prosperity we are all so much interested.

"We sincerely trust that you may in every way be able fully to carry out your designs, and that this building may ever be a place for good deeds and the promotion of Christianity and brotherly love."

The necessary mortar was then spread for cementing the two parts of the stone. The cement having been spread by the Grand Master, the stone was laid with the usual ceremonies.

The ceremony concluded about 1:30, when the brethren returned to the lodge room, where the meeting of the Grand Lodge was closed in due form.

The spectators separated, and dinner was served in the butter market, where there was an attendance of about 400 persons, the day's proceedings being thus brought to a close.

HOW MASONRY SAVED MY LIFE.

I became a Mason before I obtained my majority in Her Majesty's regiment of foot. I joined a celebrated Lodge in the metropolis, and although at first I took but a languid interest in the business, I soon became interested, and endeavored to make myself familiar with the teachings of the Order. My regiment was at this time stationed at Chatham, but I always contrived to run to town to attend Lodge, and I usually found the Masonic banquets much more enjoyable than the mess dinners. I had taken two or three degrees in the Order, and was looking forward in due time, to fill some honorable office in the Lodge, when war broke out between England and Russia. We had been expecting hostilities, and immediately upon the publication of the Queen's proclamation my regiment received orders to hold itself in readiness for active service. I had at once to give up all my dreams of Masonic advancement, and prepare myself for the stern duties of the field. My readers will doubtless remember the stirring incidents of the period of which I am writing, and I need not dwell upon the details connected with our departure for Crimea. We were among the first troops to embark, and with our luggage, we were crowded into one of those uncomfortable troop ships of the *Urgent* type, which were the best means of transport our Admiralty then possessed. The magnificent *Junna* and *Serapis*, with their sister consorts, were not then in existence. Some of the regiments were embarked on hired transports, and others were accommodated on board the line-of-battle ships, which formed a portion of the fleet which was to attack the forts of Sebastopol. The voyage was an unpleasant one, but we did not mind that. Our fellows were delighted at the thought of active service in the field, and no one dreamed of the hardships and sufferings which we were fated to endure. Our landing at Eupatoria, and the victory of the Alma, are facts of history too well known to need any reference here. We were in the hottest of the fire at the Alma, and our men behaved splendidly. We had many raw recruits in our ranks, but they bore themselves on this memorable day like seasoned soldiers, and gallantly upheld the traditional fame of the gallant old regiment. Some of us were sanguine enough to believe that this victory had decided the fate of the Russians, but we soon discovered that our task was only beginning. When the trenches were opened, we were among the troops ordered to the front, and from first to last we got more than our share of the fighting. We should not, however, have minded that if we had been properly cared for. We were a fortnight without tents, and when we got them, they were a poor defence against the weather, mere rags in fact, which admitted every breath of wind. I, and two or three of the officers messed and slept together in a very small tent, to the right of our position, and we soon found that the mess was a mere fiction, Hard bread and salt junk, with *green* coffee, were indeed served out to us, but we had no comforts, and our private stores, upon which we had based our hopes, were safe on board our ship in Balaclava harbor, and we had no chance of getting them. Often have I, after spending a night on the damp ground, with no other shelter than our flimsy tent and a blanket, risen to breakfast off biscuits and cold water. The men of

course were no better off than ourselves, and as winter approached, a great many of them were obliged to cut up their knapsacks into leggings to defend their limbs from the wet and mud of the trenches. What awful nights those were which we spent on duty at the front! We did not care about the enemy; an occasional sortie from the garrison was welcomed as a relief from the dreary monotony of our watch. The excitement revived us, and the danger was as exhilarating as wine. A brush with the enemy at the point of the bayonet, was a trifle, but to stand under arms for hours at a time, up to the knees in mud, this was a trial to test the powers of the strongest. After a night spent in this manner we frequently marched to the rear, to find that there was nothing for us to eat. Foraging was out of the question. The troops in the rear managed occasionally to pick up a day's rations in this way, but there was no such luck for our fellows. Salt junk, or salt horse, as the sailors call it, was beginning to tell upon us, and our mess at least was suffering from that indescribable longing for fresh meat, which must be felt to be understood. The regiment which was quartered near us was French, and the men possessed a brute of a dog, which somehow or other managed to keep a little flesh on his bones, we longed to shoot and dine off the rascal, which was constantly prowling about our tent, but honor forbade us to attempt such an outrage. "Gaston" was known to be a great thief, and we strongly suspected that he made free with our scanty rations; but we could never catch him in the act, until, one memorable night, the rogue, forgetting his usual caution, slipped into our tent, and snatched a piece of pork before our very eyes. O'Flannigan of ours had been cleaning his revolver, and as the brute rushed past with the meat, he struck him a tremendous blow on the head with the butt end of the weapon. Poor "Gaston" rolled over, with a cry which was a cross between a howl and a shriek, dropped the meat, turned up the whites of his eyes and gave up the ghost. We were not long in disposing of the body, and I must confess that roast dog is an excellent dish. I wonder our lively neighbors who have added horse-flesh to the dietary of man do not think of the canine race. I might perhaps at the present time prefer a mutton cutlet to a broiled puppy, but when we were starving on salt junk and sea bread, anything in the way of a fresh bite was a luxury. We had to pay for "Gaston" though through the nose. His comrades in the regiment soon cleared up the mystery of his disappearance, and O'Flannigan and I had to exchange shots with a couple of fire eaters, who felt bound in honor to burn powder over the affair.

But this little incident keeps me from the pith of my story. I have to tell how Masonry saved my life, and I hasten at once to the denouement; our lines had been steadily pushed forward towards the Russian batteries, and we were almost every day expecting a sortie, when, one evening, as I was looking over the earthen parapet in the direction of the battery, which had been playing upon us all day, I thought I saw a dark and moving mass advancing upon our left. I hinted my suspicions to Major L—, and we both watched carefully. Presently we saw the glitter of steel. "That was the sword of an officer said L—, "the fool has been using the flat of it upon the back of a laggard. I am satisfied now that a large force is advancing upon us." A few minutes sufficed to make our few preparations to receive the enemy, and we awaited the attack in sullen silence. The moment the head of the attacking column was plainly visible, we commenced playing upon it with grape and canister. The Russians rushed forward with a loud shout, and we replied with a volley of musketry. The enemy was truly in great force, and had soon reached the parapet of our works, when a desperate attack on our part, with the bayonet, drove him back in great confusion. We rushed out of the trenches, and a hand-to-hand conflict took place in the darkness the like of which I have never seen since and hope I shall never see again. The Russians were ably supported by reinforcements from the rear, and we were assisted by a brigade of French infantry which came up as soon as the firing was heard. We had driven the enemy to the counterscarp of his own works, when he rallied and made a desperate charge under which our men reeled and retreated for a moment. In the struggle I received a bayonet wound in the side and fell. A fresh column of Russians had come out to relieve their comrades, and these fellows covered the retreat in a most masterly style. I expected every moment to receive the *coup de grace*, for the retreating Russians cruelly bayoneted our wounded as they lay helpless on the ground. A brute of a fellow had, indeed, brought his bayonet to the charge, with the intention of finishing one, when with a sudden inspiration, I sprang to my feet, seized the hand of an officer who stood near. Fortunately he was a Mason, and recognized me as such, while with his sabre, he thrust back the deadly point that was levelled at my breast. My brotherly foe immediately gave an order for my removal, and I was carried into the shelter of the battery by the very men who, but for my happy thought, would have given me a happy despatch to the other world. My wound was instantly attended to, and the next morning I received a visit from my preserver, who brought with him a surgeon, who soon made me as comfortable as the circumstances would admit. The story of my mirac-

ulous escape soon spread through the division, and I received many kind visits from Masons, who proved themselves to be brothers in word and deed. Many little comforts were contributed by these good fellows, with the view of making my captivity as pleasant as possible. I was of course *hors de combat* for the remainder of the campaign. I was taken into the interior as soon as I could be moved, but my story went with me, and I everywhere received the kindest treatment from the Russian officers. My captivity was not of very long duration, and I need not dwell upon the subsequent events of the war. The death of the Czar hastened the peace, and I was among the first of the prisoners who returned to England. I need scarcely add that I have ever since been a most zealous Mason, and shall cherish the principles of the Order as long as I live.—*London Freemason's Chronicle.*

AN ACCOMPLISHED INITIATE.

THE REV. DR. LOWE was initiated at the usual meeting of Temple Lodge, Liverpool, England. At a banquet given subsequently, he replied as follows to the toast of "The newly initiated!" Worshipful Master, officials, and Brethren,—Although I cannot aver that I am unaccustomed to public speaking, yet I experience considerable difficulty in giving expression to my thoughts and feelings on the present occasion. It behoves me, however, according to the best of my ability, to tender my most hearty thanks to the Worshipful Master, officers, and brethren for the extremely kind manner in which they have this evening initiated me into the primary mysteries of Freemasonry, and for the manifestly cordial welcome they have accorded me as a brother. I owe especial thanks to the brother whose rather troublesome duty it was to aid me in attaining the high honours of being a Mason. I beg also to tender my fervent thanks to Bro. Dr. Kellet Smith and Bro. Wood, who rendered me the kind office of being my proposer, and seconder. Allow me to say, Worshipful Master, that, after having gone through the laborious and instructive ceremony of being made a Mason, I feel exceedingly proud of the honours thus conferred on me. In addition to, or rather in expansion of, the reasons I have already been obliged to give for desiring to join the illustrious and ancient Order, I may say that I have an intense love for everything which is good and has been handed down to us from the remote past. Ever since my boyhood, my intellectual pursuits as well as my professional duties have caused me to live much amongst the ancients; and it would be strange if the ambition had not sprung up in my heart of being, even in a humble way, identified with a Craft which the ceremonies of this evening compel me to regard as one of the most precious legacies bequeathed to modern times by antiquity. I was, also, attracted to the Order by its well-known cultivation, and manifestation of the splendid principles of brotherly love and charity, and by the fact that its creed, though stern in its requirements, is at the same time so pure and simple as to present a ground on which all virtue-loving men may meet and clasp each other's hands in a world-wide fellowship. Besides, although I live a somewhat retired and monkish life, I sought, in desiring to be one of the brethren of this great Order and a member of the Temple Lodge, occasional opportunities of mingling in such a society as this, possessing, as it does, at once a social and intellectual character. I am glad to find myself surrounded by a body of men whose countenances bear the impress of high intellectuality. I love a warm grasp of the hand, a good laugh, and a good song, although, in this last regard, I cannot myself contribute to harmony. In fine, Worshipful Master, officers, and brethren, I thank you for the honour to which you have raised me. I feel that, in being made a Mason, I have achieved a most desirable and honourable distinction: and I shall strive with your generous aid to be a good Mason. I am always seeking opportunities of adding to my knowledge; and you will allow that, if Charles Knight had seen me this evening, he might have included me among those heroes of whom he has so ably written, and who distinguished themselves by the "pursuit of knowledge under difficulties." The scope of my knowledge has this evening been greatly increased; and I am especially rejoiced to know that he who is a good Mason must of necessity be a true man.

KENTUCKY GRAND LODGE.

THE seventy-sixth Annual Communication of the Grand Lodge of Kentucky met at Louisville, on the 19th October. The proceedings were opened with the following beautiful prayer by the Grand Chaplain:

"Almighty God—Supreme Architect of the Universe—we desire to reverently recognize Thy righteous authority over us and all men. Thy throne is forever and ever, and the sceptre of Thy Kingdom is a right sceptre. We are the creatures of Thy hand and the sheep of Thy pasture; by Thy bountiful Providence we have been sup-

plied with the tender mercies of life, by Thy grace our lives have been spared, and by Thy permission we are now assembled in fraternal convention. We thank Thee that Thou hast enabled so many of us to meet in the interests of a pure and man-wide philanthropy. We are here to cultivate the spirit and practice of human brotherhood, to encourage morality and to devise means for the relief of suffering humanity. Such purposes, we feel assured, command Thy divine approbation, and we rest happy in the thought that Thy smile lights upon the scene of our labors. May the designs drawn upon our trestle-board be faithfully executed, that when the hour of refreshment comes we may have the pleasing consciousness that our work has been well done and approved by the Grand Master whose all-seeing eye has been upon our every endeavor. To this end endow us with wisdom and incline our hearts to do Thy will. Forgive the sins, private and Masonic, of the past year, and so re-enforce our good resolves with Thy supporting grace that all our after-life may be spent in promoting Thy glory and the good of our fellow-men. It has pleased Thee to remove from our midst one who was mature in years, ripe in wisdom, and pure in heart and to introduce him to the congress of just men made perfect. We do not repine, since life like the fruits of the harvest must be gathered. Rather do we rejoice that our venerable brother found an easy passage to the tomb, and, as we believe, an abundant entrance to the hospitalities of heaven. Comfort the hearts of the bereaved family, and may our stricken brotherhood strive to emulate his excellent virtues and thus build the fittest monument to his precious memory—for they best mourn the dead who live as they desire. May his official place be supplied by one who will keep the record of his life as spotless as did our dear departed Brother, and who shall labor, as he did, to promote the interests of the great Craft which commissions him in its service. Take care of the absent families of our brethren. May the health of the members of this Grand Lodge be preserved, and every one returned without hurt of character or body to his home. And when we are finally called from all earthly labor yield to each immortal spirit, now before Thee, the refreshments of heaven, we ask in Thy Great Name. *Amen.*"

The reverence of Masons for God, says the *Freemason*, was most impressively apparent during the offering of this prayer. Nearly a thousand men stood with uncovered head and reverential mien, not a whisper disturbing the solemnity of the devotions, and at the close a hearty response escaped the lips—"So mote it be."

The Grand Master delivered a brief but highly interesting address.

The committee on Finance reported, the principle feature of which was a recommendation that the Legislature authorize the issuing of bonds for one hundred thousand dollars, to be endorsed by the Grand Lodge, for the completion and endowment of the Willows' and Orphans' Home. The report provides for an additional levy of fifty cents on each Mason in the jurisdiction, to furnish a fund to pay the interest coupons, and to create a sinking fund. The report donates \$600, to the surviving unmarried daughters of Grand Secretary McCorkle.

The following are the officers for the current year: Bros. John H. Leathers, Grand Master; R. H. Fairleigh, Deputy Grand Master; C. H. Johnson, Grand Sr. Warden; Jacob Rice, Gd. Junior Warden; John M. Todd, Gd. Secretary; H. A. M. Henderson, Grand Chaplain; Robert C. Mathews, Grand Tyler.

MASONRY IN THE INDIAN TERRITORY.

ON Tuesday evening of last week Bro. Albert Pike delivered a lecture at the Hall of Caddo Lodge, No. 3, defining our duties as Masons. We sincerely wish every Mason in the Territory could have been present, for we really believe that every one who heard him went away determined to be better men and better Masons.

He explained to us the signification of many of our emblems in a way that but few of us have ever had an opportunity of hearing, and in a way that no other man in the United States, if in the world, could do. He told us that the most unimportant part of our duties consisted in meeting together and conferring degrees; that the great field in which to perform our mission as Masons was the cold, uncharitable world.

He spoke of the sacred name of Brother, and told us how vain it was to apply that endearing term to a fellow-being unless we felt in our hearts all that it implies.

He told us that Masonry, if practiced in accordance with its teachings, was destined to exert a more civilizing influence over this country than every other agency combined. He admonished us to so demean ourselves that the natives of this country—no odds how much they might be cheated and wronged by others—could always feel, when dealing with a Mason, that they were dealing with an honest man, one in whom they could place the most implicit confidence. And we do hope all the brethren of Caddo Lodge, who were so fortunate as to hear the lecture of Bro. Pike, will treasure every word in their memory, and act upon his fraternal admonitions as far as poor, weak human nature will admit of.—*Caddo (Creek Nation) Star, Oct. 26.*

 GRAND LODGE OF ILLINOIS.

THE thirty-fifth Annual Communication of the Grand Lodge, A.F. & A.M. of Illinois, was held in Chicago, Oct. 5th, 6th and 7th. The attendance was large. The following By-law was adopted:

"Lodges shall not take cognizance of difficulties of a legal character, growing out of business transactions between brethren, nor entertain charges against a brother for the purpose of adjusting mere legal rights, pecuniary or otherwise, unless such charges shall clearly specify fraud on the part of the alleged offender."

In one of the cases it appeared there had been the pledge of honor as a Mason and the non-fulfilment thereof, by reason of impossibility. This feature of the case caused a lengthy discussion in the Grand Lodge, the conclusion of which was, that in business transactions no Mason should proffer or receive the masonic pledge of honor.

The following are the Grand Officers for the current year: M. W. Geo. E. Lounsbury, Grand Master; R. W. Joseph Robbins, Deputy Gr. Master; R. W. W. J. A. Delancey, Senior Grand Warden; R. W. Henry E. Hamilton, Junior Grand Warden; R. W. Harrison Dills, Grand Treasurer; R. W. John F. Burrill, Grand Secretary; W. and Rev. George W. Martin, Grand Chaplain; W. George M. McDonald, Grand Orator; W. Frank Hudson, Jr., Deputy Grand Secretary; W. J. J. Ladd, Grand Pursuivant; W. Robert Richards, Grand Standard Bearer; W. G. W. Cyrus, Grand Sword Bearer; W. John D. Hamilton, Senior Grand Deacon; W. Richard T. Higging, Junior Grand Deacon; Worshipfuls George Rawson, George Barry, Paul Zeimsen and John P. Norvell, Stewards; R. W. John P. Ferns, Grand Tyler.

 AMERICAN MASONS IN ENGLAND.

WE perceive by the London *Freemason* that some American brethren have been visiting some of the London lodges lately. At a banquet given by the Lodge of Sincerity, the "Health of the Visitors," drew an acknowledgement from the American brethren. Dr. Adrian, of Indiana, in his reply, observed that he and his brother visitors from the "other side" congratulated themselves very much on finding themselves surrounded by so many brethren of the mother country, who on all occasions during the present visit had extended the greatest hospitality to them. Their expression of thanks, however warm, was quite inadequate; but the brethren would allow him to say there was a bond of union between the brethren of the Order, however distant the parts might be from which they came. This arose from the principles of the body which they belonged to, brotherly love, relief and truth, which taught them to regard the whole human species as one family; and the three great theological virtues, faith, hope, and charity, which united earth to heaven, and man to God. The strongest ties of fraternal feeling should exist between English and American Freemasons. Did the world but realise the fact that they were indeed brothers, with the feelings, emotions, and impulses which should move a brother's heart, this mundane sphere would soon present a scene of bliss that angels might wish to come down to, and make and call their own. The principles of Freemasonry in their practical exhibition were of untold value to the human family. It regarded man not only as a social being, connected by ties and impulses with his fellow man, but also as an immortal being, linked by nature and destiny with beings of a higher race, and a life that knew no ending. An institution invested with such attributes, and designed for the bettering of man's earthly condition and eternal destiny was a cause that must flourish, because it was the cause of civilization, refinement, virtue, and happiness. Wherever established its reign had been marked with numberless blessings, and it was destined to accomplish even more than it had yet secured for suffering humanity.

 KNIGHTHOOD.

OUR Order is not a club-house for the man of the world to loiter, play cards, and kill time in; nor is it a free-and-easy for all good-fellows; nor are its halls governed by republican simplicity, and open to men because they can be called good, honest citizens; much less is it a place for the profane, the drunkard, the vicious, or even the ill-mannered. I want each Knight when he casts a ballot to know, he on his knightly solemn word, by agreeing to the admission of any one to our Order, solemnly declares and avows to every Knight of our Order in the world that the candidate which he either proposes, recommends, or by his vote permits to enter the Temple, has all the qualifications of a gentleman, in the full sense of that word, and more, that of a Christian gentleman and a good Mason; that he is one whose acquaintanceship is most desirable

I desire to speak plainly. The institutions of our country are democratic—republican; the maxim is, the people must rule; this maxim, the wisest for political society, the best for government, necessarily commences with the dogma, "all men are equal," therefore the honest citizen is the equal of any, the peer of all. This is as it should be, to give happiness to the people; hence we pride ourselves most justly on our government and its blessings. But our duties to the State, as citizens, our love and obligations as citizens to our country, or pride in its laws and government, has nothing to do with our Order as Templars, or our duty as Knights, no more than our duty as members of an association of Christians, or of gentlemen has to do with the State or its government.

The Order of Knights Templars is one of exclusive Christian Masonic aristocracy. It demands wealth to conduct it, station to support it, discipline and obedience of all its members; it requires the educated, cultivated, intelligent Christian gentleman to appreciate it. It requires congeniality and a soldiery attachment and love for each other in the several members that form a Commandery. It requires pride of character in each Knight, and zeal in its officers and members; and it requires as much as either of these, that the several Knights should be as citizens and in private life the very best men and the highest in social life in the community where they dwell, and unless the Commandery is composed of Knights of this class, it were better closed, and ought never to be opened or allowed to be formed, unless the officers and members strictly and without any deviation therefrom are governed by these principles. What we want is quality, not quantity, Knights not men, swords not picks or bludgeons. Knights not members is what we must have, or you had better close the Temple.

Let your minds go back to that dreadful day near the Lake of Tiberias, on that Friday, July 4th, A. D. 1187, when Templars and Hospitallers in solid column passed through the Christian host to form the vanguard and cut their way through Saladin's army to that lake whose water was to the Christian worth more than gold. Says the historian, "The Templars rushed like lions upon the Moslem infidels, and nothing could withstand their heavy, impetuous charge." A Moslem writer says it was like "the last judgment. Then you might see the dense columns of armed warriors, now sweeping swiftly across the landscape like the rainy clouds across the face of heaven." An Arabian said they were "terrible in arms, having their whole bodies cased in triple mail," and the noise of their squadrons taking position like "the loud humming of bees." But all this valor, all this power, all this discipline, all this zeal, all their glory, fame and strength availed them not. Why? Because a plebeian crew guarded the cross; because there were tens of thousands of men, aye, of good, honest Christian citizens, tens and fifties of thousands of such men, who made up the army and guarded the cross, and only a few hundred Knights to fight for it. Hence the Knights were slain and the cross was taken. Go read and ponder on the events of that sad day; learn that Knights and not members are required to guard the cross. Disregard the lesson of that terrible day, admit any one because he is a "good citizen," a fellow you like, or one of your friends like, fill your Commandery so as to show a large number, and the result—a day will come when the discordant multitude will make you, if you are a true Knight, exclaim, as you see the cross of the Temple go down, like the holy Abbot Coggeshale, on that day when Saladin took the cross and slew by the thousands the numerous Christian host, "Alas! alas! that I should have lived to see in my time these awful and terrible calamities!" I tell you, Sir Knights, herein lies our danger—too many admitted instead of too few.

I charge you, on your knightly vows, to prevent the throng from entering the Temple of our Order. You are knights, not multitudes. Access to our numbers ought and must be difficult; aye, most difficult. See ye to it, and by statutes and authority make it so. and level to the ground the Commandery that disobeys you in this vital matter; better its ruins to mark the spot where it once stood than its glittering halls filled with a multitude of men and only a score of Knights. We want not world shows or circus gatherings; we wish not long lines of men, but rather a chosen band of Knights, their ranks closed by bonds of love and mutual esteem, their forms marked by knightly presence and bearing, their swords as pure as their faith, their hearts as true to each other as the cross is the hope of them all. These are Templars; these are those who form a Commandery that will live and prosper; these, I charge you, alone allow to guard the Temple.—*Sir Sam'l P. Hamilton, Grand Commander of Georgia.*

THE SCOTTISH RITE FOR CANADA.

THE second Annual Session of the Supreme Council of Sovereign Grand Inspector General, 33rd Degree of the Ancient and Accepted Scottish Rite for the Dominion of Canada, was held in Montreal, on the 13th and 14th October. We quote from the *News*: Upon the roll being called, the following members answered to their names, viz: Ill. Bro. T. D. Harington, 33', Ottawa, Sov. Gd. Com.; Ill. Bro. Robert Marshall,

33°, St. John, N. B., Lt., Gd. Com.: Ill. Bro. John W. Murton, 33°, Hamilton, Secretary General H. E.; Ill. Bro. Hugh A. MacKay, 33°, Treasurer General H. E.; Ill. Bro. John V. Ellis, 33°, St. John N. B., Grand Chancellor.; Ill. Bro. David R. Muro, 33°, St. John N. B., Gd. Master Ceremonies.; Ill. Bro. Wm. H. Hutton, 33°, Montreal, Deputy for Province of Quebec.; Ill. Bro. Wm. Reid, 33°, Hamilton, Sov. Gd. Insp. Gen.; Ill. Bro. E. M. Copeland, 33°, Montreal, Sov. Gd. Insp. Gen.; Ill. Bro. D. B. Tracey, Detroit, Rep. N. I. U. S.

The Supreme Council remained in session two days, and owing to the diligence and strict attention of the members, a very large amount of business was transacted.

The Committee upon Constitutions reported; the report was adopted, and the Constitutions were ordered to be printed.

Reports from the Secretary General, and the Treasurer General were also read and adopted.

The Sovereign Grand Commander read his address, which was received with much applause, and will appear in its proper place in the proceedings of the Supreme Council.

Ill. Bro. Isaac Henry Stearns, 32° was then admitted to the 33° and an active member of this Supreme Council, which completes the number of 33rds for the Province of Quebec.

Letters of congratulation upon the formation of this Supreme Council, were received from nearly all the other Supreme Councils of the world, and representatives were exchanged.

After a highly successful meeting, the Supreme Council was closed on Thursday evening, to meet for its semi-annual session in the city of St. John, N. B., in July next.

We may add the beautiful rooms of the A. & A. Rite were much admired, and we are sure will prove suitable in every way to the requirements of the Rite.

On Wednesday evening, a Grand Lodge of Perfection was opened by the S. P. Gd. M. Ill. Bro. Copeland, to exemplify the work before the Supreme Council, which did infinite credit both to Bro. Copeland and his officers, and at its close they were highly complimented by the Sov. Gd. Com.

On Thursday evening the brethren of the A. & A. Rite in this City entertained the Supreme Council, and a large number of guests, at the Carleton, under the presidency of Ill. Bro. Hutton. The table was most beautifully decorated, and both it and the dinner did great credit to the proprietor, Bro. Martin. A very pleasant evening was spent, and we feel sure that the brethren from a distance will return to their homes with very pleasant recollections of their visit and their brethren here.

THE address of R. W. Bro. George Thornburgh, delivered before the Grand Lodge of Arkansas October 12th, 1875, is before us now. The address is brief and good. We copy the following in regard to the epidemic in Memphis:

"When the terrible news of Chicago's desolation and Memphis' scourge was spread abroad, all humanity was willing to do something for the sufferers, but to the organized societies belong, and is given the credit of being ready to help. Scarcely had generous men consummated their plans for relief before the unfortunate ones were realizing the beauty and practicability of an organized system of benevolence. In less than twenty-four hours from the time the first appeal for aid left the city of Memphis, responses were coming in from all parts of the country, the first from the coast of Maine. They were noble and affecting. They came from all over our great continent—from the ice-bound regions of the North, to the orange groves of the sunny South—from the Pacific to the Atlantic; and well do we remember with what emotions this Grand Lodge contributed its mite. So liberal were the donations of the craft that the Secretary of the Relief Committee had to cry, "Hold! enough!" and such were the expressions of sympathy and interest from the craft at large that the noble brethren were nerved on to duty. They felt that the whole fraternity were watching them. No task was too irksome or dangerous to undertake, and though a Plummer and a Suter fell martyrs to the cause of humanity, such brethren as Worsham and Price, and such gallant Sir Knights as Mellersh and Barchus closed up the vacancy their deaths occasioned. In fair, sunny weather we wonder why the gallant ship is cumbered with those massive, iron-bound spars? why such ponderous timbers? why such bolts and rivets? such stiff, unyielding sails. We ask this when zephyrs fan, and the vane scarcely tells us from whence the breeze comes; but let the wind rise high, and the billows grow fierce and threatening, then we begin to receive answers to our queries. See the strong masts strain, and the sails seem swelled to their utmost tension, and the gallant bark groans as she feels the stroke of the mighty waves, then we know why strength and leauty have been combined. So it is with Masonry. In ordinary times, when there are no epidemics or other extraordinary misfortune, we are asked why we spend our evenings away from our families, attending Lodge meetings, and valuable time at Grand Lodges.

If the above metaphor does not answer the question, the experience of the past few years do. See how brother stood to brother, though no kindred blood flowed in their veins; how the sick were nursed, at the risk of life; how the dead were buried, widows cared for and orphans given a home. Now, we know that these meetings were to permit new members to assume the vows of brotherhood, and old ones to renew the covenant. Quietly and sacredly in these meetings we are building the strong ship that is to weather such gales as that of Chicago, Memphis and Shreveport.

MASONIC RECORD.

AT HOME.

At the last regular communication of Ionic Lodge, No. 25, G. R. C., held in the Masonic Hall, Toronto, on Tuesday, 2nd November, the following officers were elected for the ensuing year:—W. Bro. Dr. J. Algernon Temple, re-elected W. M.; Bro. S. W. Farrel, Treasurer; Bro. A. F. McLean, Secretary; Bro. Rev. Dr. H. W. Davies, Chaplain; Bro. John Dixon, Tyler.

At the last regular meeting of Stevenson Lodge, No. 218, G. R. C., held in the Masonic Hall, Toronto, the following officers were elected for the ensuing year:—Bro. James Martin, jr., W. M.; W. Bro. James Robertson, I. P. M.; Bro. J. W. Minor, S. W.; Bro. Thomas Bryce, J. W.; Bro. James Smith, Treasurer, (re-elected); Bro. W. L. Hunter, Secretary, (re-elected); V. W. Bro. W. C. Morrison and W. Bro. Robertson, Hall Trustees; Bro. John L. Dixon, Tyler.

At a regular meeting of Rehoboam Lodge, No. 65, G. R. C., held in the Masonic Hall, on Thursday evening Nov. 5th, the following brethren were elected office-bearers for the ensuing year:—Wm. Bryden, W. M.; George C. Patterson, I. P. M.; T. J. McLelland, S. W.; James Spence, J. W.; Rev. J. G. Robb, Chaplain; J. B. Nixon, Treasurer; Frederick Wright, Secretary; — Nixon and G. C. Patterson, Representatives at Hall Board. After the election of officers V. W. Bro. Nixon was presented by his Masonic brethren with a silver service and a handsome clock, on the occasion of his recent marriage, as a token of their respect for him as a gentleman and a Mason.

At the regular meeting of Doric Lodge, No. 316, A. F. and A. M., the following brethren were duly elected:—Bro. James Summers, W. M.; Bro. H. A. Collins, S. W.; Bro. C. Callighen, J. W.; Bro. Wm. Jardine, Secretary; Bro. John Dixon, Tyler.

At the last regular convocation of Pentalpha Chapter, No. 28, G. R. C., Oshawa, the following officers were installed by ex-Companion P. 1st Principal C. A. Jones, assisted by ex-Companion P. 1st Principal, George W. Garth, viz: Ex-Companions, George W. Garth, T. P. 1st Principal Z.; M. Gilbranson, 1st Principal Z.; Companions, Wm. Deans, 2nd Principal H.; George Annand, 3rd Principal J.; ex-Companion John Boyd, Scribe E.; Companions, A. Rumsey, Scribe N.; Wm. H. Fimmimore, Treasurer; Wm. Gullock, P. Soj.; A. Smith, S. Soj.; H. Matthews, J. Soj.; Thos. Kirbey, Janitor.

ABROAD.

THE Grand Council of Royal and Select Masters of Indiana, met at Indianapolis, on the 19th of October. The following officers were elected:—Daniel McDonald, M. P. G. M.; S. B. Richardson, D. P. G. M.; Chas. H. Butterfield, G. Ill. M.; A. P. C. Seymour, P. C. of W.; Thos. H. Lynch, Gr. Chaplain; C. Fisher, Gr. Treasurer; John M. Bramwell, Gr. Recorder; W. R. Godfrey, Capt. of G.; W. M. Black, S. and S.

THE Grand Chapter of Royal Arch Masons of Indiana, met at the same place, on the 20th of October. The following are the officers elect:—Lucien A. Foote, Grand High Priest; Reuben Peden, Deputy Grand High Priest; S. S. Johnson, Grand King; Martin H. Rice, Grand Scribe; Charles Fisher, Grand Treasurer; John M. Bramwell, Indianapolis, Grand Secretary; F. M. Symmes, Grand Chaplain; Thomas B. Long, Grand C. of H.; Wm. Roach, G. R. A. C.; Wm. M. Black, Grand Guard.

FIVE columns of the Keokuk (Iowa) *Daily Constitution*, of Oct. 22nd, ult., are filled with interesting details of the reception given by Damascus Commandery, No. 5, (Sir R. F. Bower, Em. Com.), on Oct. 21st, ult., to the Grand Chapter and Grand Commandery of Iowa. A brilliant company of distinguished guests were present, and 355 persons sat down to the banquet. Toasts and dancing followed.

THE grandest Masonic event which has occurred at Elizabeth, New Jersey, for many years took place on the 16th of November, when York Commandery, No. 55, Knights Templars, of New York, were tendered a reception by St. John's Commandery, No. 9, of this city. There were several hundred Knights in full uniform in line. At half-past seven o'clock, a banquet was given the visitors at Masonic Hall, where they were presented with a solid silver set, gold lined, in return for courtesies at the dedication of the

New York Masonic Temple, in June last. The officers of the Grand State Lodge, city officials and other representative men participated in the festivities.

THE Michigan *Freemason* says there are now 316 chartered lodges, and 11 under dispensation, having a membership of over 26,000. This is a splendid exhibit for one state, and Michigan may well claim that few jurisdictions number more members.

THE first dollar given to the fund for erecting the Masonic Temple in New York, came from a brother who had to depend for his maintenance upon his daily labors. That insignificant contribution led to others which in the aggregate have raised one of the noblest Masonic buildings in the world.

CAPTAIN MATHEW WEBB, the famous swimmer, who last summer accomplished the unprecedented feat of swimming across the straits of Dover, has been initiated into the mysteries of Freemasonry.

THE Emperor of Germany received on the 22nd October, the delegation of Freemasons sent as representatives from the Italian Lodges to present an address to him. He expressed his deep sense of the importance of Masonic Institutions, and asked for minute details respecting the Italian Lodges. The brethren were enchanted with his genial cordiality,

It is proposed that the Grand Lodge of England shall contribute towards the restoration of St. Paul's, London. The proposal meets with strong approval from the press.

THE official proceedings of the fifty-fifth Annual Communication of the Grand Lodge of Missouri, are before us in a well printed volume. The Foreign Correspondence report makes particular reference to Canada, and devotes space to notices of the death of the late Grand Master and Grand Secretary. Bro. Gouley deserves much credit for the manner in which he has got up his report of the proceedings. We perceive however, that he has fallen into error, in representing the death of Grand Master Wilson to have occurred in March, when it should be the 16th January.

A pamphlet containing reports, memorials, &c., to the Grand Lodge of Ohio, relative to the colored Grand Lodge of the same State, has been sent us. The object of the pamphlet we perceive is to show to the masonic fraternity that colored Masons are entitled to recognition, but the fact has not been got rid of, that the organization of 1848 has no existence in so far as the recognition of the American Grand Lodges is concerned.

MASONIC CHIT-CHAT.

THE Grand Chapter of Pennsylvania is the oldest Grand Chapter in the world, having been organized in the year 1795.

ROYAL ARCH MASONRY has made such rapid strides in Kansas, that within less than nine years it has increased from three to twenty-five chapters.

A PORTRAIT of Bro. Sir Walter Hawksworth, "President" of the Lodge of York, England, in 1713, now adorns the walls of York Lodge. The painting is one hundred and sixty-two years old.

THE Transactions of the Grand Lodge of New York from 1781 to 1816 are about to be published, in eight monthly parts of 64 pages each, by Messrs. D. Sickles & Co., New York City.

THE Grand Lodge of Colorado held its Annual Communication at Denver, Sept. 25, 1875. Bro. Oren H. Henry, of Boulder was elected Grand Master, and Bro. Ed. C. Parmelee, of Georgetown, was re-elected Grand Secretary.

THE complete History of Royal Arch Masonry in New Jersey, from its origin in 1805 until 1854, is in course of preparation, and will be presented at the next Annual Convocation of the Grand Chapter of New Jersey, by the Committee having it in charge.

THE following new Grand Lodges have not as yet been recognized by the Grand Lodge of Tennessee: New Mexico, Manitoba, Wyoming Territory, Indian Territory and Quebec.

THE Lodge of Tranquility, London, during the past two years, has through its members contributed \$5,000 to the English Public Masonic Charities—a liberality almost unprecedented in the annals of the Craft.

THE Freemasons of Bengal, British India, have determined on a site for their new Masonic Temple, and it is anticipated that its corner-stone will be laid by the Prince of Wales, Grand Master of Masons of the United Grand Lodge of England, during his approaching visit to India.

Two noble acts of charity, says the *Keystone*, were recently performed by two of our

Grand Chapters—that of California appropriated \$500 to the widow and children of a deceased Grand Officer; and that of Canada gives \$200 annually for life to the widow of its late Grand Scribe.

IN Brazil, notwithstanding recent struggles, Freemasonry is progressing. Up to last March there were in that country 169 Symbolical Lodges, of which 139 follow the Rite Ecossais, 16 the French Rite, 10 to the Rite Adonhiramite, 1 the Rite Schroeder, 1 the Rite of York, and 2 the Rite of Adoption. There are also 121 High Grade Chapters.

THE Grand Master of Florida, Bro. Albert J. Russell, requests all the Grand Lodges in the United States to meet in convention at Jacksonville, Florida, on the 15th of December inst., for the purpose of considering the necessity of a greater uniformity of work and means to strengthen the moral power of the Order in the Union, as well as in the world.

THE worst slander that the Romish priesthood has yet attempted to fasten upon Freemasonry, is to be found in the subjoined paragraph: A pamphlet, under the sanction of the Bishop of Toulouse, has been issued and extensively circulated, which declares that the Freemasons are possessed of a Satanic secret; that they perform a mockery of the mass on an altar lighted by six candles; that every member, after spitting on the crucifix, tramples it beneath his feet, and that, at the conclusion of the ceremony, everyone ascends the altar and strikes the holy sacrament with a poniard. It is to be hoped that the Bishop has mistaken the organization he has reference to. There are societies of a politico-religious character in Italy, which the priests take a delight in confounding with Masonry. This may be one of them.

THE Venerable Patriarch of the Greek Orthodox Church, Cairo, Egypt, recently kindly buried Bro. Figari, an Italian lawyer, living in Cairo, after the Roman Catholics had refused to bury him, on account of his being a Freemason. In consequence of his action, Bro. Demetrio Mosconas, W. M. of Pythagoras Lodge, with three hundred Brethren, on September 12th, ult., presented an Address on vellum, to the Patriarch, thanking him for his tolerant conduct. In the course of the address they said; "The Freemasons of Egypt fervently hope long life may be spared your Holiness, and pray to God that you may be protected to the glory of your throne for the benefit of suffering humanity, who are divided, and cruelly persecuted, by some who call themselves ministers of Christ, but are only obstacles of light and lovers of discord."

On September 25th, the Patriarch acknowledged its receipt, and the pleasure he had taken in performing what he considered a godly action.

THE following prayer for the protection of the Royal Grand Master in India has been drawn up by the Bishop of Lichfield:

"O God, whose never-failing Providence ordereth all things both in heaven and earth, we beseech Thee to take into Thy gracious keeping Albert Edward, Prince of Wales, on the distant journey he is about to undertake.

"Preserve him, we pray Thee, from all evil accidents by land or by water, from the pestilence that walketh in darkness, and from the arrow that destroyeth in the noontday.

"May he prove a messenger of goodwill to our Indian fellow-subjects, binding them together in loyalty to our Sovereign and in peace among themselves.

"Restore him, we pray Thee, in health and safety to his own land, and in the remembrance of Thy manifold mercies may he live long to glorify Thy name, through Jesus Christ, our Lord. Amen.

AT REST.

BRO. DR. JAMES S. ATHON, of Indianapolis, State of Indiana, died on the 25th Oct., after an illness of four weeks. He stood high in the community, and was among the most intelligent Masons of the country.

"Died in Ingersoll, on the 3rd November, John Galliford, Esq., aged 64 years." Such is the simple announcement we have received of the death of one who was an honor to his race and a true man in every sense of the word. We knew Bro. Galliford for well nigh thirty years. He had seen Ingersoll rise from a mere cluster of houses into a growing and prosperous town, over which he had presided both as Councillor, Reeve and Mayor. He was one of the oldest Magistrates in the District, and the first Mason made in Ingersoll, about the year 1852. Bro. Galliford rose with the place he had chosen to live in, and died respected by all.

"Like clouds that sweep yon mountain summit,
Or waves that own no curbing hand,
So fast does brother follow brother
From sunlight to the sunless land."